

Examples
drawen out of ho-
ly Scripture, with their
Applications fol-
~~lowing.~~

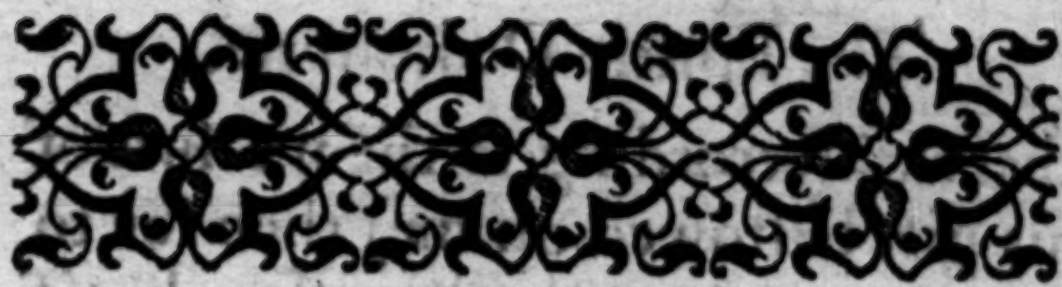
And therewithall a brieft
Conference betweene the Pope
and his Secretarie, vwherein is
opened his great blasphe-
mous pride, the vvhich
by him is maintained
vnto this day.

By me I.M.
Examine all things (in these
Examples) & hold that which
is good. 1. Thess. 5. 21.

Printed by T. East. 1582.



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To the right Wor-
shipfull Master Hum-

frey Michel Esquire, his bound
& dayly Oratour, I. Marbecke

*wisbeth the increase of faith, with
all godly knowlledge in
Iesus Christ.*



Hereas (Right worship-
ful) it may of some (per-
adventure) be thought
a great presumption in
me, to deale in such
kinde of studie as doth
not belong vnto my vocation: yet
considering how that it hath pleased
the Lord (by restraint of hearing) to
make me vnable to doe mine office
in the one, and to giue me some little
sparke of knowledge in the other,
therein to exercise my minde: I
thinke it much better to serue him

A.ij.

there-

The Epistle Dedicatorie.

therwith(according to the measure of his gift bestowed on me) then for to spend away time in idlenesse, wherof no good can arise. For if I should not lay out the Lords money, that so it might rather increase then diminish, it might bee saide (not without good cause) I were an idle & loytering servant. Therefore indeuouring my selfe to auoyd the reproach of a slothfull loyterer, I trust no good man will cou't me blame worthy, so long as my meaning is to do all that in me doth lye, to the praise & glory of God, profit to my christen brethren, & increase of knowledge vnto my selfe. For what greater benefit can fal vnto man, then God so to open his heart to the loue of his blessed & most holy worde, as no earthly thing may so much delight him as in the reading & studie thereof daye & night, with an earnest minde to frame his life therevnto. O Lorde saith the Prophet Dauid, I loue thy commandements aboue either gold or precious stone: yea, they are vnto me more sweeter then the honnie or the honnie

The Epistle Dedicatorie.

honnie combe. Heere is a worthie & notable example left of the Prophet for all estates, of what calling soeuer they are, to imitate & follow. But two sorts of people there be, that do least regard & be most vnmindfull of this good exāple of holy king Dauid. The first is the carnall Gospeller, in that he delighteth much more in the vaine & delectable pleasures of this vnstable & brittle world, then he doth in the tast or sweetnesse of Gods holy word. The other is the wilfull & stubborne Papist, which hath more fancie to the darke traditions of Poperie, then in the imbracing the Gospell of Iesus Christ, although the one be the food of the soule, & the other a noysome infection, both vnto soule & bodye. The sincere truth (God be praised) of Christs holy doctrine, is daily taught & preached vnto them both: But as the Citizens of Anathet in no wise did loue to heare their faults reprobued of the Prophet Jeremy: so neither can the carnall gospellers nor yet the stif-necked Papists abide the voyce of the

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godly

The Epistle Dedicatorie.

godly Preachers, when as they crye out against their euill trade to amendment of life, the Gospell professor to liue Gospell like, & the Papists to cast off the yoke of Antichrist, and turne vnto Christ.

In this lyttle Volume (Right worshipfull) I haue collected a few examples out of the sacred & holy Bible: And somewhat haue touched also the Luciferous pride of that monstrous Dragon of Rome, & dealt as fauourably with him (as the little beast called Saura, doth with the man that he findeth sleeping, tickleth him all about the mouth) to awake him out of his deadly errours, wherein he hath snored so long. And now haue thus imployed my diligence in this little Treatise, & beeing desirous to shewe some token of my faithfull heart toward you, I am bold to dedicate the same to your Worship, as nothing in doubt of your gentle & good acceptation thereof. Beseeching the Lord, that hath so grounded the loue of his holy word in your heart, it may so indure

The Epistle Dedicatorie.

**dure to the ende, and preserue both
you & my good Mistresse your wife
with all your children, long to re-
maine heere in health of bo-
die, and in fine to inherit the
ioyes of eternall lyfe,
through the merits of
Iesus Christ.
Amen.**



The Epistle Dedicatory

due to the ends and precious Lord
you & my good Will to your wife
with all your children long to re-
main here in health of bo-
dy and in due to inherit the
joyes of eternall life
through the merits of

Jesus Christ

Amen.



EXAMPLES

of Abstinence.

The abstinence of these foure godly men following.

ELIAS.



The abstinence of the 3. Re. 17. 6
Prophet Elias was
not in the forbearing
of this meate or that,
for we doe reade that
all the while he laye
hid beside the brooke Cherith, he was
fed of the Ravens with bread & flesh.

JOHN BAPTIST.

The abstinence of Iohn Baptist Math. 3. 4
was not in abstaining from flesh, for
the Scripture saith, that his meat was
the flesh of Locusts.

TOBIE.

Tobie when he taught his son, spake Toby. 4. 6
nothing of eating of meates, but gaue
him a straight commandement, that he
shoulde

23 Examples with
should loue and feare his Lorde God,
and refraine from all sinfull liuing.

P A V L E.

1. The. 4. 3 Paule in like manner exhorted the
Thessalonians, not from eating of this
or that, but onely to flie fornication, &
all other sinnes.

The Application.

These examples condemne the Po-
pish forbidding of meates, which God
hath created and sanctified to be recei-
ued and eaten (immoderately in faith)
with thanksgiving. Many will abstain
from this meate and that, of the fri-
day, and on the Popes unholy Vigils,
but not from the bedde of an harlot.
Which kind of forbearing may well
please the diuels good grace, but God it
cannot please.

¶ Look more in Fasting.

¶ Examples of Abuses.

H E Z E K I A.

Abuses of the Church reformed
by this Prince.

The

The good king Hezekia bearing the
 Scepter of Iuda after the death of Ahaz his Father, and finding the people reuerſed from God, & altogether giuen to worſhipping of Idols, Images, & other abominations: it greeued his heart to ſee Gods true religion ſo ſoze decayed in his land. Wherefoze he then (like a zealous and godly Prince) purged the ſame from all ſuch filthy and wicked abuſes, not ſuffering ſo much as the Braſen ſerpent to ſtand, though Moſes by Gods commaundement had ſet it vp. But (being polluted) brake it al into ſhaues. And now for this his zealous and godly act, in reducing the people vnto the true ſeruing and worſhipping of God, God gaue him victorie of the Aſſyrians, and alſo ſuffered him to liue out his dayes in peace and truth, according vnto his owne deſire. 4. Re. 18

The Application.

It plainly appeareth by this example of Hezekia, that it apperteineth vnto all godly and Chriſtian Princes, to refozme the abuſes in the Church

Examples with

of God, and not vnto the spirituall and most holy Fathers as they will bee called. For they no2 none of they2 spitefull rulers, (spirituall rulers I should haue said,) did euer yet goe about to refoyme those greate abuses which they themselves haue brought into the Church, and stablished as a right Gods seruice, but doe thinke all true religion to bee vtterly defaced, when as their Idolatrie, superstition and vaine traditions bee remoued out of the same. As we see what a stirre they doe make, when any godly p2ince o2 governour goeth about to doe the lyke that this king did.

IOSAPHAT.

The Abuses reformed
by this godly
Prince.

2. Par. 17.

As soone as Iosaphat (the sonne of Afa) was established in the Kingdome of Iuda, and sawe the people wholye addicted to Idolatrye, and all superstitious vanities, hauing small regarde (o2 none at all) to the lawes
of

of God : Hee then (to refozme the same,) sent out his learned Commis-
sioners abroade into all the partes of
his Realme with the booke of the
Lawe, to instruct the people there-
in . Who then did execute theyr com-
mission with so greate speede and di-
ligence, that they suppressed all wic-
ked abuses, and brought the feare and
true knowledge of GOD among the
people againe . And for this his godly
act, God was so well pleased with Io-
saphat, that he smote such a feare in al
the kingdomes about him , that they
(to winne his fauour and loue) sent
greate abundaunce of one thing and
other vnto him , so that within a
while, hee became an excedding riche
Prince.

The Application.

What wonderment and crieng
out the Papists haue made against
those godly Princes that haue lay-
ed abroade GODS holye Booke,
in common to the vulgar people ,
and sent out Preachers through-
out theyr Realmes , to see it purelye

B.iii.

taught

Examples with

taught vnto them, and to pluck downe
Altars, Images, and other such lyke
abuses; wee haue in our dayes seene
the experience thereof. It may be sup-
posed, that eyther they neuer read
this apparaunt example of Iosaphat;
or else (which seemeth rather to bee
true) they willingly suppress the same,
to keepe the people in ignorant blind-
nesse. For as by Gods authoritie
then this good and godly king refoz-
med all such abuses as were brought
in and permitted to the Iewishe
Priestes, even so all Christian Prin-
ces now, maye assure themselves
of the lyke authoritie, to weede and
extirpe all wicked plantes of Pope-
rye out of the Church of Christ,
which haue bene planted therein by
the Pope and his Antichristian sect.
And in so doing to be defended and shil-
ded as Iosaphat was.

IOSIA.

**Abuses reformed by this
good Prince.**

When

When as the Booke of the Lawe, 4. Reg. 23
 (which either by negligent Priests
 had bene lost, or else by Idolatrous
 Princes abolished) was found by Hel-
 kia the Priest in a secrete corner of
 the Temple, what time as Iosia be-
 gan to repaire the same; it was brought
 to the king and read. Who then (ha-
 uing heard the contents thereof) la-
 mented sore, that in his forefathers
 dayes, that holy booke had bene so lit-
 tle regarded. And fearing now Gods
 sore indignation to fall on him and his
 people, hee sent Helkia, with other god-
 ly men, to enquire concerning the
 booke. And hauing aunswere from
 Hulda the holy Prophetesse, that God
 was sore displeased with the people,
 for that they were turned from him
 vnto other vaine Gods, he assembled
 them together, commaunding the booke
 to be read befoze them. And when
 they had all consented to imbrace the
 same, he then lyke (a zealous and
 couragious Prince) went aboute
 the purging of Gods holye
 Temple, and all other places, with
 B,iii. in

Hulda &
 Prophe-
 tesse.

Examples with

in his Realme, vntill hee had left no manner of Heathenish Idolatrie or abominations vnderstroyed in all his whole land and dominions.

The Application.

As this godly Prince Iosia lamented in his time for that the people had so long bene defrauded of the booke of Gods holy word and his lawe: Euen so it is now the dуетie of all Christian Princes to lament the long hiding and keeping away from the people the holy & sacred Bible. For as the want of the one was the onely cause of the Jewes forgetting God, and imitating the heathen: Euen so the lacke of the other hath bene the onely cause of the Christians forgetting Christ, and following Antichrist. And as Iosia did cleanse & purge his land from al superstitious rites of the Heathen, euen so ought all christian gouernours not to leaue one monument of Poperie in all their dominions, & to pluck them vp by the rootes, and to bring Gods booke into light, which the Pope hath so long hid vnder his rustie bushell.

their Applications.

IOAS.

Abuses reformed at the first by
this King.

King Ioas (the youngest sonne of Ahaziah) being preserved by Ichoida the high Priest, from the bloody hands of Athalia his Grandmother, and in the seauenth yeare of his age proclaimed King, was now so trayned vp in vertue and godlinesse vnder Ichoida his Protector and Gouvernour, that hee became a vertuous Prince, refozming many abuses in his Kingdome of Iuda, & sought the Lord in all his wayes so long as Ichoida liued and was his Counsaier. But when that good and godly Bishop was dead, he the thorough wicked Idolaters and flattering Parasites that were about him forsooke the Lord. And so in maintaining the abuses which he had before destroyed, ended his life.

4. Re. 11. 12

The Application.

Here may we learne in this example of Ioas two notable lessons. The one, that it is not enough for a man

B. b.

onely

Examples with

onely to beginne well, but still to continue in wel doing all the dayes of his life. The other, of what force good and euill counsell is : The good is alwaies a perfect directour to GOD and all godlynesse : The euill, a verie plaine path-way to the Diuell and all wickednesse. Happie therfore are these, yea, thrice happie, that can haue the grace euermore to giue eare to the best, and refuse the worst.

Examples of

Aldulterie,

PHARAO.

Of his pretended lust with
Abrahams wife.

When as it was tolde to Pharaoh king of Aegypt, what a beautiful woman Abraham had brought with him into his land, hee was so desirous to see her, that hee caused the woman to be brought vnto him, and for her beautie

beautie and manners, interteined her gently, thinking verilye to haue coupled himselfe with her in marriage. But God not content that he shoulde betaine another mannes wife, plaged both him and his house for the same, preserving Sara Abrahams wife, that Pharaos had no power to touch her, but to restore her vnto her husband, without any spot of dishonestie done vnto her.

The Application.

It doth appeare by this example that Pharaos offence was ignorantly done, concerning his desire to the woman, for that the woman confest vnto him to be the sister of Abraham, & not his wife, and yet God would not suffer his ignorance to be unpunished.

Nowe if God did punish adulterye done of ignorance, without anye acte committed, howe soze will hee punish the offence of those that dayly and willingly accustome themselves in the filthy vse thereof, without remorse of conscience, or yet any feare at al in their hearts,

Examples with

1. Cor. 9. 6 hearts surely without repentance, and leaving the same, the heauie sentence of S. Paule must needs fall vpon them, whereas he saith, Adulterers & whores, mongers shall haue no parte with Christ in the Kingdome of heauen.

LEVITES WIFE.

How she was plagued for hir Whoredome.

Judic. 19.

When as the honest olde man of Gibeā, had receiued the Levite, his wife and family home to his house (as they were going to Bethleem Iuda) & were all merrie at supper togethers, the vngacious Citizens came to his doore, thrusting at the same, to haue the two men his guests to play the Sodomites with them. And when the Levite perceiued how harde it was for him and his Hoste to resist such a wicked company, he then (of two euills to eschew the worst) thrust out his wife among them, who then lyke shameles villaines and filthy Sodomites, so much abused the woman that night, that in y morning she was founde lieng before the

their Applications.

7

the doze (hir hands on the thresholde)
and starke dead.

The Application.

This example doth plainly set out
the filthie corruption and nature of all
mankinde, & what we are of our selues
without the great grace of God & his
holy spirit, which being taken from vs
and we giuen ouer to our selues (as
these men were) can then doe nothing
els but worke with all greedinesse our
shameful lusts and desires without all
feare of God, regarde of honestie, or
shame of the world, as these men did.

Rom. 1. 24

DAVID.

Of Davids Adulterie with Bethsaba.

David (on a time) sent forth his
Captaine Ioab with an Armie of men
to besiege y^e Citie of Rabba. And while
the King himselfe abode in Ierusalem
to take his ease and rest, he fell in loue
with Bethsaba, wife to Vrias, an vn-
der Captaine in his wars, and so com-
mitted Adulterie with hir: which be-
ing done, and knowing soone after the
woman

2. Reg. 11

Examples with

Woman to be with childe, he then to hide his offence from the world, and to save the woman from the rigour of the lawe, procured the death of her husband, and tooke the woman to wife. But God of his mercie not willing to haue his elect (now drowned in sinne) to perish, sent vnto him his Prophet Nathan with such an apt similitude, as made him so to repent that he neuer offended God any more that way.

The Application.

In this example three speciall notes are to bee borne in memorie. First, that men most commonly when they doe giue themselves to no godly exercise either of minde or bodie, but altogether to rest in idlenesse, then hath Satan the chiefest swinge and aptest time to tempt by sinne and wickednesse, and to haue his purpose, as hee had of this King, now being idle and at rest.

Seconde, that men the best and most perfect on earth, is not able to stande in vertue, but shall fall headlong into all vicious living, except the
al

almightie **G D D** vpholde him continually with his grace and holy spirit.

Third, that after the **Lorde** hadde admonished **Dauid** of his heinous fault by his **Prophet Nathan**, hee so repented, that he neuer committed the lyke anye moze. A good lesson for all those that doe feele themselves guiltie in the vice of adulterye, not to lye wallowing still in that filthye and stinking puddle, but hauing dayly **Gods** admonition by **Nathan**, his holy word truly preached, so to rise and repent with **Dauid**, that they neuer fall into it againe.

TWO JUDGES.

Of their adulterous lusts toward **Susanna**.

There were in **Babylon** two wicked Judges that resorted much to the house of **Ioachim**, to minister iustice in matters concerning the Law, where as it fortuned them at the last to bee so farre overcome with the beautye of

Examples with

of Susanna the chaste wife of Ioachim,
y they neuer celled hunting after their
prayer, vntill by great craft and subtiltie,
they had got hir within their dangers.
But when they could not swallowe vp
that morsell which they so greedely ga-
ped for, they then (boyde of all Justice,
honestie, and truth) gaue witness a-
gainst hir, how she had played the har-
lot with a certaine young man. But
God for this their abhominable facte,
raised vp (in the womans defence) the
young child Daniel, by whose meruai-
lous wisdom (God working in him)
the Judges were both found guiltie &
worthie of death, for their outrageous
wickednesse done to that guyltles per-
son.

The Application.

The office of Judges as Scripture
defineth, is, to minister Justice to one
and other without respect of persons, &
yet we see by this example, that when
they lyst to be wicked, they may (for
displeasure, rewarde, or fauour) con-
demne the innocent, and let goe the
thiefe, and all for lacke of a Daniel, to
reuoke

their Applications.
reuoke their cursed sentence.

HERODE.

Of his Adulterie with his brothers wife.

When Herode had taken (by force as some doe write) his brother Philips wife, and married hir, he was so deoted vpon the woman, that (being voyde of grace) he neither feared the breach of Moses lawe, neither yet (to the great offence of all godly men) his open keeping of hir, but lead his lyfe continually in that most horrible incest: & wallowing now in his unsatiabie lusts, it moued the holy man Iohn the Baptist to tell the King to his face, that it was not lawfull for him to keepe his brothers wife. Wherefore the King being sore displeased with Iohn, cast him in prison, and shortly after caused his head to be smitten off.

The Application.

In this example are three notable things to be marked. First, that it is against the corrupt nature of man, to be reprovved of his naughtie and euill
C. life,

Examples with

life. Second, that truth is many times
shent and punished as an euill dower.
Thirde, it is the Ministers dueties to
reprooue all vice and sinne without re-
spect of persons as Iohn Baptist did.

¶ Examples of Couetousnesse.

BALAM.

Of his Couetousnesse.

This false Prophet Balaam (being
desirous of worldly honour) was
very well content at the King of Mo-
abs request, to haue gone and cursed
the Israelites, which had inuaded his
lande, if God had not giuen him a con-
trary charge. And being sent for again,
and hauing answere to geue, and to say
no more but whatsoeuer he willed him
to saye, he went with the messengers,
fully determined (for lucre sake) to haue
curled the whole Host of Israel. But
when he perceined that God would
put no curse in his mouth, to laye on
those people whom he had blessed, he
retourned home with an heauie heart,
for

for that he had lost the Kings favour,
his labour and trauayle, and also
promotion, which hee so greedelye
sought.

The Application.

In this example we see, how some
the desire of honour and dignitie tour-
neth the Ministers of Gods holy word
to serue y^e affections of men. As it hath
bene scene in our dayes how many for
the pleasure of one godly Prince, hath
preached Christ and his holy worde.
And the same againe to pleasure ano-
ther, and to keepe his promotion,
hath cast off poore Christ, and sette
out the Romish Antichrist, with all
his trash of Doperie. But God
forbidde there shoulde bee now anye
such Camelyons, admitted into the
holye Ministerie, as can and will (for
promotions sake) chaunge their colours
at euery turne.

ACAN.

The Couetousnesse of this
man

C. ij.

The

Examples with

Iosua. 6. 63
7.

The cursed Citie of Iericho, being deliuered into the hands of Iosua, hee was commanded by Gods owne mouth to see it utterly destroyed man, woman and childe, with whatsoeuer remained therein besides. And further charged, that whosoever did reserue any part or portion thereof to their owne vse & commoditie, should suffer death. This being known to the people, by proclamation set forth by Iosua, it was obeyed & obserued of euery man, save onely of Acan the son of Charmy, who at the sight of certaine Jewells he saw in the Citie, was stricken so farre with the Dart of Couetousnesse, that hee tooke and conueyed them into his Tent, and there (in a priue corner) buried them vnder the grounde. But God (whose eyes beholdeth all the secret doings of men) was now so sore displeased with Acans fact, that he made the Host of Israel to fall befoze their enemies untill his cursed deed was knowen, & he put to death for the same.

The Application.

As this Jewish Acan offended in
taking

taking and hiding of things excommunicated, and prohibited of God and his holy Minister Iosua to be reserved and kept : no lesse doth our Popish Acans offend, that doe keepe in secret their lying Massalls, blinde Portasses, Altar clothes, with all their massing and masking stasse of Popery, accursed of God and his holy word, and straightly commaunded by our Christen Iosua to be reserved of none. It is to be wished there were no moe Acans among all the Papists but one, as there was no moe among the Jewes. But it is to be feared there be too many that keepe all this geere in store, to serue their Lord God the Pope, when time shall require.

A C H A B.

The couetousnesse of this vngodly Prince.

When God had made Achab Go, 4. Reg. 21
uernour of the rich Kingdome of Israel, and given him great victories ouer his enemies, wherby he had abundance of all things, lacking nothing y was

Examples with

for a King to haue, yet all this coulde not satisfie his greedie desire, but needs he must haue poore Naboths Vineyard from him. Which when he could not obtaine neither with money nor faire intreatie, his wicked wife perceyuing then the earnest desire that the King hir husband had to enioye the ground, procured the poore mans death. And so the King being well content with this hir vnlawful and vngodly meanes (the worst that could be deuised) tooke possession thereof.

The Application.

In this example is verified y^e words of Salomon, whereas he saith: A covetous man is neuer content. He doth not consider what is lawfull and iust, but what is most for his own commoditie and profite, neither yet passeth by what vnlawfull meanes he may attain to the thing desired. In offering Naboth money for his Vineyard, it was both honest and right: but for to suffer his wife to work the poore mans death to come to his purpose, was too vile abominable wickednesse. I wold to God
(if

(if it might be had with wishing) ther were no such greedie Cormorants yet abroad that fraudulently did ioyne their neighbours grounde and inheritance vnto their owne, and yet not so courteous and gentle as Achab was to offer him mony or any thing els for the same.

SONNES OF SAMUEL.

Of their couctous dealing in their office.

When Ioel & Abia the two sonnes of Samuel were made Judges and Gouernours ouer Israel, it was then thought that they (being Impes of so godly a man) woulde proue right Iudicars and earnest maintainers of all godlines & truth. But as we see many times in the gouernment of the world the worse to succeed y better, so it proued by these two, who digressed so far from the godly wayes and steppes of their Father, that they (in executing theyr Office) seemed rather to be the sonnes of Belial, then the sonnes of Samuel.

1. Reg. 8.

Examples with

For vnſatiabſe Couetouſneſſe bare ſuch a ſtroke in their doings, that with their taking of bribes and rewards, all Juſtice, equitie, truth and good order was ſo peruerſed, that now the people (abhorring their outrageous couetouſneſſe) cried vpon Samuel to haue a king to raigne ouer them as other Nations had, for his two ſonnes were vngodly and wicked men, and therefore vnworthy to gouerne the people of God.

The Application.

I would to our Lord, that Judges and whoſoeuer be in Office vnder the higher powers, would or could abſtain from the foule corruption of theſe two men, and lyue ſo vprightly in theſe vocations, that they might iuſtly ſaye with Samuel : **Whoe** Ore or Aſſe haue I taken from him ? **Whome** haue I hurte or wronged ? **Of** whoſe hande haue I receiued bribe to blynde mine eyes from the truth ? Tell me & I wil reſtore it again. But wher ſhal we finde one ſuch y now may worthely & w a ſafe conſcience, receiue this anſwer that y people made vnto him againe :

O good Samuel, thou hast done vs no manner of wrong, nor hurt vs at any time, neither yet hast thou taken ought of any mans hand. Now happye and blessed might that Realme be called, that were well stored of such good iudges and officers. But alas it is to bee feared, that and if good triall were made, there wold be found mo bzing loels, then vpzight Samuels.

GEHEZIE.

The couetousnesse of
this man.

There was a noble man in the land 4. Re. 5. 28
of Siria named Naaman, so soze infected with the plague of leprosie, that by no art of Physicke or surgerie he could be healed thereof. And (at the last) bee-
ing sent to Elizeus the Propht, he was by and by restored to perfect health, for the which the noble man did offer him great rewards. But he (not minding to sell the gift of God) refused them al, and by no intreatie would receiue one mite at his hand, but sent him awayne in peace. Now had the Propht a ser-
uant

Examples with

vaunt waiting vpon him called Gehezi, who hauing scene his maisters refusal of the Princes great liberalitie, gat him after the noble man, & (in his maisters name) procured of him a great summe of money, with other things, which he brought home and priuely hid in a secret corner. But God (not willing to suffer his couetous act so to escape unpunished) revealed all his subtile dealings vnto Elizeus his Master. Who then pronounced the sentence of God vpon him, which was, that Naamans leprosie shoulde cleave vnto him and to his seede for ever.

The Application.

By this it doth become neither seruant nor maister (professing y^e truth) to haue their mindes infected with the detestable vice of couetousnesse, but so to haue it in hatred, that Gods holye word (through the vse of so wicked a thing) sustein no slander therby, as it did by this most fraudulent act of Gehezi committed behinde his Masters backe.

JASON AND MENELAUS.

Of their couetous defrauding
one another.

The good and godly Bishop Onias 2. Mac. 4
had a brother named Iason, a man no
lesse wicked, then the other was god-
ly, and so desirous of worldly honour,
that he with great summes of money,
procured of the king Antiochus, his
brothers office out of his hands, with
a license to set vp a schoole of defence,
for all that would to learne the vse of
weapons, which (be ye sure) was a
Priestlye act. Well, this holy Prelate
now hauing got the superiortie, be-
gan to spoile the Iewes of their whole
religion, and to draw the people to the
custome of the Heathen. Insomuch
that euery man (both Priest & other)
delighted so greatly therein, that God
was forgotten, his worde dispised, and
no godly exercise vled, but wastling,
leping, dauncing, casting of the stone, &
such like hethenish pastimes. But as it
is many times y^e practise of God, to pu-
nish one wicked by another, so here
be

One wic-
ked puni-
shed by
another.

Examples with

he raised up one Menelaus, a man whome Iason favoured and trusted above all other: Insomuch that hee put him in trust with the money he ought for his Priests office, and sent it by him to Antiochus the king. Who then lyke a covetous craftie dissembler, wrought all for himselfe, and with the money that Iason sent, obtained the office from him. And so returning with the kinges authoritie, he dispatch- ed Iason, and drove him out of the land.

The Application.

This example may best be applied to our holy Iasons of Rome, who had no sooner (with money and cloked hipo- crisie) got into their hands the supreme dignitie, but then they began to with- drawe the people from the true religi- on and doctrine of Christ to their own traditions and superstitious fables. They set up a schoole of incontinent lyfe for their Priests, therein to prac- tise their chastitie, allowing them also to sit in the Ale house or Taverne, to sit in the Ale house or Taverne, all the daye long, and in the loytering idle,

The
Priests
schoole
of incon-
tinent life

solennesse to spend their time, and also to vse cōmon pastimes among the people, whose lucke was so good (as it hath bene seene in our time) that when any game was cried in towne or citie, for running, leaping, wrastring, or casting the stone or barre, a Priest (most commonly) bare away the prise. Happye were the soules (ye may saye) of those poore Parishes that had such Curates of so good skill in these arts, and so little knowledge in the word of God. And how Menelaus hath played his part among our great Iasons of Rome, and their Prelates, in heauing and shouing one another out of his seate, it is most manifestlye knowne vnto all the world.

IUDAS.

Of his detestable couetousnesse.

When Iudas Iscariot was chosen to be one of Christs Apostles, & put in trust with the bag, he then became so diligent in seeking his owne proper gaine and lucre, that when he perceiued the

Mat. 26.

14.

21
Examples with

Zach. 11. 12

13.

the Jewes, how greedely they hunted for Christ to put him to death, demanded of y^e high Priests what they would giue, and he woulde deliuer him into their hands. They hearing this, appointed to Iudas (as it was allotted by Zachary y^e Prophet many hundred yeres befoze) thirtie peces of silver. Then Iudas (setting more by that small reward, then he did by y^e precious life of his Lord & master) sought opportunity from that daye forth, neuer ceasing, untill hee had (with a kisse of lōne) most traiterously betraied that immaculate lambe, into y^e hands of his mortal enemies the Jewes.

His end. The Application.

The wicked example of Iudas for one to deceiue and betraie another, hath so long bene practised among all sortes of people, that nowe the most parte of men doe count it rather good policie, then to bee anye sinne at all. But if we had so well learned this shorte lesson of Christ, as we haue often both hearde and read it: Doe we to others, as yee would they shoulde

doe vnto you, we woulde not deale so
indassly one with another as we haue
done and doe at this day. But because
we haue not earnestly indeauoured our
selues to practise the same good lesson
in truth and veritie, we are fallen into
such obliuion, that now we doe think
it no sinne at all to betrate or deceiue
one another with Iudas sweete kisse of
familiaritie, to gaine to our selues any
thing thereby. God graunt once the
light of the Gospell may shine so cleere
in the heartes of men, (specially of all
the professors thereof) that Iudas
sweete kisse haue no intertainment a-
mong vs, but that by our loue one to-
wardes another, we maye be known
en vnto all the worlde, to bee the
Disciples of Christ, and no dissem-
blers.

ANANIAS.

Of his dissembling coue-
tousnesse.

In the Primitive Church when Act. 1
there was such ardent loue and cha-
ritable care amonge the Disciples
of

Examples with

of Christ one for another, that such as were rich solde theyr possessions to make a common distribution with the money therof vnto their fellow members in Christ, as euery man had need: One Ananias that then woulde seeme to be Christs Disciple as well as the best, sold his possessions as other did. But yet notwithstanding he had such regard to his owne necessitie (mistrusting the prouidence of God) that he reserved one part of the sale to himselfe, and brought the other vnto the Apostles, dissembling with God, as though he had neither knowne nor seene his vniust and subtile dealing. But being revealed, how that in the sale of the lande he had shewed himselfe to bee but a crafty dissembler and a very hypocrite: He was sodainly stricken to death by Gods mightie power, then working in Peter, who did the more seuerely punish his fault, for y he would in no wise such dissimulation to be vsed among that Christian fellowshippe, so newly gathered together in the faith of Christ.

The

their Applications.

17

The Application.

We haue seene (of late daies) what a number hath played Ananias parte, in making open sale, and renouncing of all their olde errours in Poperie, and that in the open face of the Church of Christ. And yet it is much to be feared, that all did not bring the whole price of the sale, but (as Ananias did) reserved some portion thereof in theyr hearts against a deere yeare. But lette them take heede how they mocke with God, and prouoke his anger, who is no lesse able now to punish their dissimulations, then he was when he strok Ananias to death.

¶ Examples of wicked Counsels.

BYILDERS OF BABEL.

Of their wicked counsels.

WHEN God had destroyed the whole worlde with an ouerflowing floud, saue Noe, his wife, his sonnes, and their wiues, eight persons,
D. sons,

Gen. 11.

Examples with

sons in all, and that in processe by their offspring, the world was mightely increased againe, & the earth diuided into many nations, all of one tongue and language. The people then became so wicked and so full of pride, that to preserve them from drowning any more, they counsailed together to build them a Towre in the Citie of Babylon, wherof the top might reach vp to heauen. But God was so sore displeased with this their presumptuous enterprise, that in their buildings he sent amongst them such a confusion of speech and languages, that none vnderstode what another sayde. By the which defection and lack of vnderstanding, they were faine to leaue off, and to builde no more.

The Application.

By these presumptuous builders, this may wee learne, that it passeth all the cunning, witte, pollycie or deuice of man, to bring anye thing to his right perefec^{ti}oⁿ, without the wil of God be present. For as the wise man saith

sayth, There is no counsaile against
the Lorde. And except the Lord build
the house, the builders labour but all in
vaine. Pro. 21. 30
Psa. 127. 1

IOSEPHS BRETHEREN.

Their wicked counsell against
Ioseph

Ioseph the youngest sonne of Gen. 37
Iacob, whome G D D had indued
with the gifte of Prophecie (on a
time) dreamed certeine dreames,
which he tolde and opened vnto his
brettheren, and because the mea-
ning thereof did sounde as though hee
shoulde be their Lorde, and haue domi-
nion ouer them, they tooke it in verie
greate scorne and derision, bearing
him hatred cuer after. Insomuch
that hee (on a time) being sent vn-
to them from theyr Father, with
tokens of fatherlye loue, they then
(lyke vnaturall brettheren) most
spitefullye tooke him and cast him into
an emptie pit, deuising and counsay-
ling howe they might ridde him out

Examples with

of his life . But God of his mercifull goodnesse letted theyr wicked purpose, and so preserved Ioseph , that in the ende (in the time of dearth) he was the Sauour of all the liues of his brethren, to theyr great ioy and consolation.

The Application.

We haue in our time seene many good Iosephs , that for declaring and opening the true sense and meaning of the holy Scriptures vnto theyr christian brethren from theyr heauenlye Father , to drawe them out of theyr long darke ignorance into the lyght and true vnderstanding of his holye word: haue (notwithstanding) found them most spitefull enimies , cruell persecutours, wicked counsaylers, and bloudie murtherers. And yet such Iosephs hath God preserved vnto this day to saue our soules, much moze famished for lacke of his holye worde, then were the brethren of Ioseph with the want of foode for the nourishment of their earthly bodies.

BALAC.

His wicked counsell against
the Israelites.

When Balac king of Moab hadde
hearde of the victorie which the Isra-
elites had gotten on Seon king of the
Amorites, and how they were no win-
camped within his land & dominions,
it made him soze afraide. And taking
counsell what he might doe, he sent for
the Prophet Balaam, intreating him
earnestly to curse the whole hoast of
Israel, and he woulde highly promote
him. But when he sawe his wicked de-
vice, not to worke that waye in the
Prophet, as hee looked it woulde haue
done, he fell into such a furious rage,
that hee all to reuiled him out of his
sight, & neuer would credit him moze.

Num. 22.

The Application.

This act of Balac, was much like
vnto the dowinges of our Papistes,
who at the first sight of so greate a
multitude of Gospellers, swarming a-
bout them in euerye Coast, were soze
afraide, and casting theyr heads toge-

21 Examples with

ther for they: destruction, they sent to
they: holy Father Balaam of Rome,
to cast his hotte thundering boltes of
fulminations and cursinges vppon
them. And yet when they sawe all his
labour but lost, and that the more he
curled the Gospellers, the more they
increased and were blessed of God.

They were not halfe so wise as this
Heathenish king, to banish him out of
their heartes, and neuer to credite him
more, but still to beleue in his conu-
rations and cursings (as they doe yet)
which (God bee praised) canne doe no
more harme to the flocke of Christ,
then Balaams could do to the Israclites,
the people of God.

ABSAALOM.

His wicked counsell against
his Father.

2. Reg. 15. Absalom being now come from
the land of Gessur, and reconciled to
his Father David, for the murder
done to his brother Ammon: shortly
after beganne to aspire to the king-
dome.

come . And when with fayre and flatter-
 ing promises hee hadde stolen the
 hearts of the people, and was proclay-
 med king of Israel. It was then deu-
 sed by him and Achitophe!, with other
 his counsailers, how his Father might
 be brought to his ende, and that hee
 himselfe might reigne peaceably a-
 lone. But when hee went about, (and
 that with force of armes) to bring his
 detestable purpose to passe, the wrath
 of God was so vehemently kindled
 against this unnatural act, that it made
 the very vnsensible twistes of the
 trees to fight against him, and to stay
 him thereon, till Ioab came and slue
 him.

The Application.

This example doth manifest vnto
 vs, what a detestable thing it is in the
 sight of God, for the sonne to rebell
 against his Father. And that all
 such doe worthely deserue the ven-
 geance of God to fall vppon
 them, as we see how it fell vppon Ab-
 salom.

Examples with

SANNABALLAT.

His wicked counsell against
Nehemias.

2. Esd. 4. 6

When Artaxerxes king of Persia, had graunted libertie vnto Nehemias, and all the Iewes to retorne from Babylon vnto Hierusalem againe, and there to reedifie the Lords holy Temple, which the Infidels had vtterly defaced: They had no sooner begun to reare vp the walles, but Sannaballat with other of his conspiracie, consulted to haue come sodeinly vppon them with force of armes. But being disapointed of this his purpose by the good prouision of Nehemias, hee fell to other deuising, flaundering the Iewes as seditious people, and that Nehemias went about to make himselfe king, thinking by such meanes to haue brought them all in contempte with Artaxerxes, and so with feare to haue caused them to cease. But God so strengthened the hande of Nehemias, and put such audacitie and bolde,

boldnesse into the hartes of the Jewes, that all the wicked and subtil deuises of Sannaballat coulde not discourage, neither make them flye one inch from their worke, till all was perfectly finished, to the great discomfort of the Heathen, for that they saw now the worke to be of God, and onely by him performed.

The Application.

This example setteth out vnto vs, the verie practise of Antichrist, who had no sooner got the name of Pope written on his forehead, but then he bent all his power and ordinaunce against the most holy word and Temple of God, neuer resting vntill he had utterly defaced the same, and lead the people in, to his Babilonicall Kingdome, where he had kept them long in bondage.

And now that God of his mercifull goodnesse, hath sent Nehemias, to wit, his true and faithfull Preachers into all Nations to call the people to work, that the Lords holy Temple with all the furniture thereof might be reared vp againe: what a number of Sanna-

Examples with

ballats are gathered together in a flock
or band, to overcome y^e silly poore work-
men, as though they were wicked ma-
lefactors & sedicious persons. And yet
notwithstanding their power and ma-
licious slanders, God hath so strength-
ened the hands of the Chrysten Magi-
strates, & so encouraged his godly Pre-
chers and buylders, that the work doth
prosper and is brought to that height,
y^e all the power of Sannaballat is now
not able (without y^e permission of God
for our finnes and vnthankfull harts)
to deface the same any more, so that
many among them are now (of neces-
sitie) forced to confesse with Gameliel,
that it is the very plaine work of God,
which no man is able to withstand.

ACHITOPHEL.

His wicked counsell against
Dauid.

Achitophel being in high estimaci-
on with Dauid, and a secret counsayler
about him, at the last (lyke a false lu-
das forsaking his Lorde and master)
ioyned him selfe with Absalom in his
con-

conspiracie, & gaue such wycked coun-
sell for Dauids destruction, that if (by
Gods prouidence) it had not ben ouer-
throwen by the wisdom of Chusai
Dauids most faithfull friend and hum-
ble subiect, the innocent King had vtter-
ly perished. But God to signifie what
griuous punishment his detestable &
trayterous act had condignly deserued,
gaue him ouer, and suffered the mis-
erable wretch to hang himself, for griefe
that his counsell was not regarded.

The Application.

Who may see in this Example that
God (many tymes) deferreth not his
Iudgement vpon the traytours and
persecutors of the innocent and true
members of Christ, but euen in this
present life powreth out his vengeance
vpon them (as we haue both read and
seene the ende of rebells and cruel per-
secuters) to warne all other not to of-
fend in committing the lyke.

It sheweth also, how that the na-
ture of worldelings is alwayes to
holde on that tyde which seemeth to be
most

Examples with

most strong and greatest in number, although it be neuer so wicked.

H A M A N.

His wicked counsell against the
Iewes.

Ester. 3.

When Haman (the sonne of Amada) had bene highly promoted of Assuerus King of Persia, and saw the vnreuerent behaviour of Mardocheus the Iew, he cast such an hatred on him and on all the Iewes for his sake, that he became their vtter enimie vnto the King, declaring vnto him, what a wicked rebellious people they were, despisers of his lawes, a vile generation & so vnprofitable vnto his Realme, that they were vnwoorthye to inhabite the same. Therefore desiring his graces authoritie to see them vtterly destroyed, promised that he would inferre to his Eschequer ten thousand talents of silver. This being granted to Haman, he went with all speede about y^e Iewes dispatch, consulting what day their fall shuld be. But God so mightily wrought against him, that all his intended and wicked

wicked conspiracie, was revealed vnto the King, by the meanes of Mardocheus. And so being vtterly disappointed of all the promise he had made for the Iewes, he was caught himselfe (at the last) in the selfe same snare he had priuely laid for others.

The Application.

As this wicked Haman complained on the Iewes and obtained with money to haue them all destroyed for the hatred he bare vnto Mardocheus: So is there now Popish Hamans, that doe in like sort seeke to purchase the vtter fall and ruine of all those that doe fauour and professe the Gospell of Iesus Christ, and all for the mallice they beare to the zealous and faithful preachers thereof, who haue so plaid Mardocheus part in opening their craft and subtile falsehood in deluding the people with their pestiferous doctrine, that now the treasons and heresies they laid to the Gospellers charge, is rightlie turned vpon their owne pates, and they most euidently knowne to be the onely maintainers thereof, and of all the

discoꝝd

Examples with

discord that heretofore hath risen, yet riseth betwene one Christen prince and another.

PRIESTES.

Their wicked counsell against Christ.

Math. 27.

The high Priestes and Pharisees remembryng the wordes that our Saviour Christ spake befoze he was put to death, came vnto Pilate and sayde: Sir, we remember that we heard this deceiuer say while he was aliue, that after thre dayes he would rise againe. Commaund therefore the place where in they haue layde his bodie, to bee made very fast and sure, for if hee bee stolen away of his Disciples, and brui- ted of them that hee is risen from death, a farre greater number will be- leue in him then did befoze, & so shall the second error be worse then the first. Pilate now following their coun- sell, commaunded the graue stone to be sealed vp, and watch men to keepe the graue, y his body shuld not be coueied away. But whē it was told y priests & Pha

Pharisees how Christ was risen and gone, they hired y soldiers with a peece of money, to say his Disciples came by night while they were a sleepe, & stole him away.

The Application.

As these high Priests and Pharisees doubted not then but y they were able through theyr wicked counsels, & also by their owne fleshly power & policy, to hold down Christ in his graue, that he shuld neuer rise vp again: even so our high Papisticall Prelates haue thought and doe thinke, that they by y selfe same practises are able to holde downe his holy Gospell, with Billes, Clauies, fagots and fire, from rising vp any more. But now that it is burst out into such an exceeding flame, that al the water in the holy water Stockes is not able to quench y same. They are forced to say and confesse, that the more they strue, the lesse they doe preuaile.

PRIESTS.

Their wicked counsell against the Apostles.

The high priests & saduces wer so sore
often

Examples with

offended to see what a number of people the Apostles had drawn vnto the with their daile teaching and doing of miracles, that they caused them to be apprehended and cast in prison, thinking thereby to haue stopped the course and free passage of all their new learning (as they did call it). But on y next day when woꝛde was brought as they sate in counsell, how by the Angell of God the Apostles were all deliuered, & were in the Temple teaching the people, they were soꝛe astonied, and doubting much wher vnto this matter wold grow, they thought it best to sende out Officers foꝛ them. Who with faire intreatie (foꝛ feare of the people) brought them befoꝛe the Councell. And being there examined, scourged, and straightly charged not to teach any moꝛe in the name of that man whome they called Christ, they were let goe. And so they departed reioycing that they had suffered foꝛ Christ, not ceasing to teach in his name foꝛ that he was God, & therefore moꝛe to be feared then men.

The

The Application.

In this example is plainly set forth & very true practise of our Antichristian Prelates. For as & high Priests then could not suffer the Apostles to draw the Jewes from their trust and confidence they had in Moses Lawe, to the true beleefe in Christ: no more can our Popish Prelates now, suffer the true successors of Christs Apostles, to draw the people from their rustie Papisticall ceremonies, and olde superstitious vanities, to the Gospell, and glad tidings of our saluation in Jesus Christ, but lay them fast in chaynes, seeking counsell for their dispatch. And yet by no meanes can they make the true seruants of God to cease their preaching and stout confessing of Christ, (no not in the midst of the flaming fire) to the great condemnation of their cruell persecuters, and multiplication of the people of God.

¶ Examples of Disobedience.

A D A M.

Of his disobedience.

C.

311

Examples with

Gen. 3.

In the beginning when God had created Adam and also his wife, and put them into the garden of Eden, wherein was nothing wanting for their commodities, he gave to Adam a charge, that whensoever he did eate of the Tree that stode in the midst of the ground, he should surely dye. And so being left in that pleasant discharge they two alone, God then permitted Satan to make the Serpent his instrument to deceiue the woman, by whose temptation and subtile perswasion she was (at the last) prouoked to taste of the forbidden fruite. And when she had giuen it hir husband, and that he had eaten therof, he was then ashamed, to behold the nakednesse that his transgression had cast on him & his wife, which before was so couered with innocencie that it was no shame to neither of the both. But now through disobeying the Lord, he hath brought death on himselfe, and on all his offspring for euer.

The Application.

This example sheweth vnto vs, how

how and by whom we are all brought
subiect to death. And yet by the goodnes
of God we are all made alpye agayne,
by that same comferte he gaue to A-
dam in Christ that promised and bles-
sed seede, so manye as then did beleue
in the vertue of his ioyfull comming,
and since haue beleued that he is come,
and suffered death on the crosse (the iust
for the vniust) to pacifie his Fathers
wraath against vs. 1. Pet. 3. 18

LOTS WIFE.

Of hir disobedience.

God being mindefull of his seruant
Lot now dwelling among the Sodo-
mites, and in great daunger of their
infection, sent forth his two Angells
to Sodome towarde the Euening,
where (by the prouidence of God) Lot
was readye at the gate of the Citie to
receiue them home to his house. Gen. 19. 1

And being there, the Angells brake
vnto him the cause of theyr com-
ming, which was onely to destroye
the Citie for the great aboundaunce

C.ii.

of

Examples with

of sinne committed therein. But for
somuch as they coulde doe nothing so
long as Lot was among that filthye
Nation, they tooke both him and
his wife, and his two daughters,
and set them without the Citie, bid-
ding him hast for his life to the Moun-
taine, and not to stay nor once to looke
backe. But Lot not hauing so good
a minde to the Mountaine, as he had
to a little Citie thereby called Zoar:
requested libertie to saue himself ther,
which being graunted and the Citie
preserued for his sake, he hastened the-
therward a pace. But his wife follow-
ing after, and chauncing to looke behind
hir, was turned into a pillar of salt, to
the great admiration & terro2 of al that
did see or heare of the same.

The Application.

In this example appeareth the great
mercy & goodnesse of God in taking care
for the preservation of his elect & cho-
sen, for whose sake (many times) hee
spareth the place where they bee. Also
the greate infirmitie of Lots fayth, in
that hee preferred his owne appoin-
ting

ting befoze the Lordes, who was and is as able to saue in the Tugeon, as in the high streete. And heere we may learne also to take good heede how we doe neglect the least pzecept commaunded by God. For as it might seeme a thing of small weight to the silly poore woman to cast her eie a little a side, & to looke behinde her, yet forsomuch as the will of God was disobeyed therein, he staied her bodie, and turned the same into a piller of Salt, for a signe and token of his soze displeasure and wꝛath, to all that should passe that way.

The man that gathered sticks
on the Sabbath day.

Of his disobeying the Lords
commaundement.

When God by the hand of Moses Nu. 13. 32.
had brought the childezen of Israel out of
the land of Aegypt, & made pꝛouisiō for
them in the wildernesse, & giuen them
lawes to obserue & keepe, with a straight
commaundement, that whosoever pꝛe-
sumptuously did breake the same, shuld

C.iii.

suffer

Examples with

suffer death. Ther was notwithstanding a certaine man taken abroad in the wilderness gathering of stickes on the Sabbath day, & being brought to Moses and Aaron, they put him in ward, till it was reuealed vnto them by God himself, that the man for disobeying the mouth of the Lord should dye, and bee stoned without the Hoast.

The Application.

If this man for his presumption did purchase the wrath of God against him for the onely gathering of a few small stickes on the Sabbath daye, hauing no need so to doe: how much more doe we that presume to spende out the same in vaine sports and idle pastimes in wanton delightes and pleasures in fulfilling our filthy appetites and fleshly lusts, whereas we ought to attend & giue heed to godly exercise, as in praier, reading & hearing of the word of God, eschewing al vice & sin. And so to sanctifie the Sabbath as we are commanded, and not to pollute and defile it, worse a great deale then this poore man did.

MINISTERS.

Of the disobeying of Gods
true Ministers.

God commaunded the Childzen of *Deu 17*
Israel (by the mouth of Moses) to hear,
ken with diligent eare, vnto all that
the Priest his Minister did saye vnto
them, meaning so long as he was the
true Minister of God, and taught not
his owne inuention and fancie. And
whosoever presumptuously disobeyed
the same, that man was taken & put to
death, to feare y rest of the people, that
they shuld not w like presumpcion offend.

The Application.

If disobeying the voyce of Gods Mi-
nisters wer then so extremely punished
among y Israelites, as this example de-
clareth: what shall we say now to our
Papists, y so maliciously contemne the
true & faithfull ministers of Gods holy
word, whē they liuely set out y same to
y people, wout any mixture of mā's tra-
ditions, & wil not yet cōsēt therto, but vt-
terly condemn it as heresie. Indeed y gain-
sayers of their false papistical doctrine &

Examples with

ministers thereof, were no lesse dealt withall, then this exāple sheweth. But the blood of those whome they haue slayne and murthered, will be a wytnesse against them in the day of iudgement.

S A V L E.

Of his disobedience.

1. Reg. 10. 8

When Samuel had anoynted Saul to be king and gouernour ouer the people Israel, he sent him befoze to Gilgal, there to tary him seuen dayes, vntil he were come to sacrifice vnto the Lord. But when he saw the Prophet to tary longer then the time he had appointed, and how the people began to shrink away from him, he was then so bold as to make his offering befoze that Samuel came. Who seeing that, was sore displeased with Saul, and tolde him he had done euill and very vnwisely to breake the will of the Lord, whose purpose was at that tyme to haue stablyshed his kingedome for ever. But now that he had disobeyed y^e mouth of God, it should be taken from him, & giuen to another.

The

The Application.

If Saule had staied himselfe vpon the word of God, and trusted to the promise that he had made by the Prophet Samuel (which was to come and tell him what he should do) he had not lost his kingdome. But when he doubted of the Prophets coming, & would not tarry the Lords leasure, but tooke vpon him after his own fanſie to make a sacrifice, hee wiſt not what, it was taken from him and giuen to Dauid.

PROPHET.

The disobedience of this Prophet.

A certaine Prophet was sent of God out of Iuda to Bethel, & straightly commaunded to prophesie against the Altar which Ieroboam had there set vp to sacrifice vnto his Calues. Which beeing done, he shoulde by no mans inuiting tarrye to eate or to drinke in that place, but haſt him homeward againe by some other way. Now when the Prophet most vehementlye
3. Reg. 13
 C. b, (and

Examples with

(and that in the presence of the king) had done & fulfilled his charge, hee returned homeward by a contrary way. Which being known to an old Prophet that dwelt in Bethel, hee gat him vp on his Ass to ouertake the man. And finding him sitting vnder an Oke, he then (of curtesie) inuited him home, to his house, who made him answer that hee was forbidden either to eate or drinke in that place. The other said, I am a Prophet as well as thou, and haue commandement of God to bring thee backe againe. Then hee beleauing his wordes returned with him. And when hee hadde there both eaten and drunken, and was departed vppon the olde Prophettes Ass, a Lyon mette him in the waye and slue him.

The Application.

Here we are taught by this example, that whatsoeuer we are commanded of God in his holye worde to doe or not to doe: we ought by no perswasion of man, neyther yet of Angell,

gell, to decline from the same. For by such olde lyeng Propheticall Papistes, wee were brought in beleefe, that they were the true Prophettes sent of God to call vs backe vnto the truth and true religion, when as they did nothing else, but bring vs into the clawes of that roaring Lyon the Pope, to be deuoured both bodye and soule.

LEVVES.

The disobedience of the
Iewes.

For all the greates benefites that God (from time to time) had bestowed vpon the childezen of Israel, requiring no more of them but the keeping of his lawes, and worshipping him as theyr onely G D D, yet woulde they not obeye, but lyke an vnfaithfull and stubbourne Generation, delighted more to imitate and followe the Heathenische Idolaters, then they didde to walke in the holy lawes of the Lorde theyr G D D. And when hee hadde suffe

4. Reg. 17

Examples with

suffered them long, and saue no amendment, but euery day worse & worse, he then stirred vp Salmanasar king of Assyria against Hosea. Then (and the last) king of Israel, vnto whom he gaue such power and might, that he vtterly destroyed his kingdome, and carryed away both him and the Iewes to the land of Assyria, where they remained in Idoll seruice, and neuer wold wholly turne to the Lord.

The Application.

All faithfull Christians are warned by this example to serue the onely true and liuing God, with all feare and reuerence. And (with thankfull hearts) beare in remembraunce his dayly benefits so plentifully powred vpon vs. And not to haue pleasure in the superstitious vanities, and beggerly Ceremonies of the Popish Idolaters, but in the wholesome sweete precepts and holy commaundement of God. Least in prouoking his ire (as did the Iewes) he execute iudgement according to our deserts.

advised him, saying, thou shalt not go into Egypt.

JOHANAN. answered him,

Of his disobedience.

When Nabucodonosor after the destruction of Hierusalem had left Godolia in Iewry to gouern those Iewes that remained in the land: They were so gently intreated and gouerned of him, that hee was (of all other) most deere-ly beloued of them. Insomuch that after his great misfortunate death, they fully determined to leaue theyr native country, & to goe into Aegypt and dwell there. But as they set forward, they went and desired the Prophet Iere- my to pray vnto God for the, and to knowe what waye they might take, binding theselues with an oath, & whatsoeuer the Lord did will them to doe (were it good or euill) they would surely doe it. But when as Iere- my had bene with the Lord, and brought them word how it was his pleasure to haue them remaine in the land, & not to goe thither where the sword should deuoure them vp: Iohanan the sonne of Cariah (with other moe) esteemed his

Examples with

his wordes but as lyes, and would not beleue that God hadde sent him with anye such message vnto them. And so Iohanan (of a stubburne mind) disobeying the Lorde which had spoken in the Prophet, gathered the Iewes together, and carryed them all into Aegypt, where (shortly after) they were vtterly destroyed amonge the Aegyptians, by Nabuchodonosor, according to the Prophets sayeng.

The Application.

As pride and contempt of Gods true Ministers, was then y cause why Iohanan and other moe gaue no credite to Ieremy, when hee tolde them the truth: Euen so the same at this daye, is the cause why so manye stubborne Iohanans doe not beleue the true and liuely preachers of Gods holy worde, wherein they doe disswade them from the Popish Kingdome, to stave them on the faith of Iesus Christ, but stubbournely will followe their owne imagined purpose, (as Iohanan did) to the vtter destruction of their soules.

IONAS.

The disobedience of this
Prophet.

When God had commaunded Iona-
 nas to goe and denounce his iudge-
 ment against Nineue the greatest citie
 in all Assyria, he thought in himselfe
 that it was impossible for him to bring
 such a number of the Heathen to re-
 pentance, whereas by his long prea-
 ching y^e same to y^e Jewes (the people of
 God) he had done so little good. And
 therefore to saue (as hee thought) so
 vaine a labour and trauaile, he gat him
 to Ioppa, minding to flie to Tharsis.
 And in the waye sailing, (for his dis-
 obeyeng the Lorde) was cast into the
 Sea, but being preserved in a whales
 belly, he was by the goodnesse of God,
 (after three dayes) cast on drie lande a-
 gaine, that he might fulfill the charge
 which the Lord had befoze giuen vnto
 him concerning the Niniuites.

Ionas. 3.

The Application.

As Ionas infirmitie & great weaknes
 appeared then, for y^e he was much more
 prompt & redy to folloiw his owne per-
 swasion

Examples with

swaſſion (namely that he ſhould doe no good to the Heathen) then he was to the calling of God : The ſame imperfection (in theſe our daies) appeareth in many, that doe perſwade themſelves to haue pleaſed God farre better, when as they haue ſerued him after theyr owne deuife and fancie, then according to his commaundement preſcribed vnto them in his holy word, as did our Ladye Maſter men, Dominickes, Fraunciscans, and other ſuch lyke, with theyr owne deuises of ſolliſh Poperie.

GODS VVORD.

Of the plagues and curſes promiſed to the diſobeyers of Gods holye word. Reade Deut. 28. and Iere. 29.

GOSPELL.

Of diſobedience to the Goſpell. Reade Rom. 10. 16. and 16. 26. and 2. Theſſ. 1. 8.

PARENTS.

Of diſobedience to parents. Reade Rom.

their Applications.

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Rom. 1. 30. and 2. Timo. 3. 2. Exo. 21. 8.
Deut. 21. 18.

RULERS.

Of disobedience to Rulers. 2. Pet. 2.
10. Iud. 8.

¶ Examples of Drunkenness.

BENHADAD.

Of his drunkenness.

When Benhadad king of Siria was come against Achab king of Israel, with two and thirtie kinges in his companie to aide him: He then making light of Achabs power, fell to banquetting with the kings his ayders, wherein hee became so dronke, that he and they in theyr drunkenness (forgetting the matter they had in hande) were all overcome of Achab. 3. Re. 20.
12.

The Application.

This example is a good admonition to all Princes, & such as haue the doings of warlike affairs vnder them, to beware of these two points. First, not to despise y^e smaller power of their enemies.

Examples with

mies, seeing that God many times hath respect to the smaller before the greater. The second, not to distemper themselves with ouermuch drinke, for when the wit & strength of the bodie is all taken away in their drunkenness, they may they say, as Salomon saith by the drunken man. They haue beat vs and we know it not. For drunkenness maketh men more insensible then brute beasts.

AMMON.

2.Re.13.
29. Ammon (vnder y coulor of amity) being invited to his brother Absolom vnto his banquet, dranke himselfe dronke, and in his drunkenness, Absoloms men fell vpon him and slue him.

SIMON.

1.Mac.16
12.15. Simon with his two sonnes being likewise invited to the banquet of Ptolomy his sonne in lawe, were in theyr drunkenness traiterously murdered.

The Application.

We may see by these two examples,

ples what discommodities and greate misfortunes Drunkenness (either in body or soule) bringeth with it. For when by the whore of Babylon (the Romish Antichrist) we were all made dronke with her Banquetting dishes of Popery, and Wine of her fornications, we knew neither God nor his worde aright, but vnder the colour of true religion, were lead to the death of our soules, as Ammon and Simon were vnder the colour of amitie, brought to the death of their bodies.

NOE.

Of his Drunkenness.

After that God had preserved Noe, his wife, and his three sonnes, with their wiues, from perishing, & had set them all on dry land againe, he began shortly after to play the husband man, & made of the fruit y^e came of y^e vines he had planted, a certaine kind of drink which he called Wine. Whereof on a time, hee drinking too much, became so beastly dronke, that hee fell wide

Gen. 9. 20.

Examples with

open within his tent, fast a sleepe, with his priuie members all bare and vncovered. Which being scene of Ham, his second sonne, he ranne and tolde it his other two brethren, thinking that they would haue sported thereat, and made it a laughing game as hee had done. But they (of a godlyer nature) were very sorry to heare it, and so much ashamed, that they tooke a garment cast on theyr shoulders, and so going backwardes towarde their Father, they cast it on him, and hid his nakednesse. Which being afterwards knowne vnto Noe what his sonne had done vnto him, he cursed Ham, and all his posteritie for his dirision, and for the reuerent behauiour of the other two, hee blessed them both with seuerall blessings.

The Application.

This act of drunkennesse in Noe, was the more vnseemely in him, and the greater offence vnto his children, for that (till now) he had bene a schoolemaister of all vertue & godly behauiour. Therfore all those that be instructors

ters of others, had need to be wel ware how they doe fall into this foule vice. For nothing is gotten thereby but shame and dishonestie. Here is also a good lesson for all those that delight so much in the sight of beastly drunkenness, least (in continuance thereof) the curse of God doe fall vpon them, as it did vpon Ham, for the pleasure hee had in his Fathers drunkenness. We are admonished both by our Saviour Christ and his seruant Paule, to beware of surfetting and drunkenness, least our ende come sodeinly vpon vs. Let not therfore the beastly drunkards dallye too much in their accustomed drunkenness, least their end come vniwares, and that the enterance into the kingdome of heauen, be stopped vp before them.

LOT.

Of the drunkenness of Lot.

When the Angell of God had deli- Ge. 19.32.
uered Lot from the sinfull Sodomites,
and that he had remained a while in y
Citie of Zoar, hee thence departed,
Fr.iii. and

Examples with

and gat him vp to the mountaine, where in a secrete corner thereof, he dwelt with his two daughters alone. And ther to put away cares & thoughts y he had taken for the losse of his most deere wife, his goods, and other misfortunes, and also to comfort his daughters from sorrowing too much for theyr mother, he beganne to cheere their heartes together with a little wine. Whereof at last by his daughters prouoking to haue their purpose, he dranke so immoderatlye, that he knew not with whom he had line, neither yet of his filthye act committed with them.

The Application.

As Lot in seeking to make himselfe merry with wine, did incur thereby a perpetuall heauinesse: Euen so all those that doe practise the like, are in greate daunger of getting dishonour and shame. For as the immoderate drinking of wine was onely the cause of Lots abhominable and vile incest: Euen so the lyke excesse in all other Drunkardes, is the onley cause
why

why they doe many things, wherof being come to themselves againe, they are then both sorry & sore ashamed. If this good man had ben sober he would not haue so polluted himselfe with shamefull & filthy lusts. But his two daughters making him dronke, he was deceived by theyr subtile inuention, as many others be at this day by the subtile working of wine in theyr feeble braines.

E L A.

Ela the sonne of Baasa king of Israel being dronken, was slaine of Zimry captaine of his Charrets.

H O L O F E R N E S.

Holofernes being overcome with drinke, was slaine of a woman. ¶ *¶* When a man is filled with wine, then is he most giuen to filthy lusts.

The incommodities of
Dronkenesse.

Of the incommodities of dronkenesse. Read Prou. 13. 30, Eccle. 36. 26.

F.iii.

¶ Ex-

Examples with

¶ Examples of Enuie.

SATAN.

His enuie against mankinde.

When as Almighty God had created man vpon earth, and made him a liuing soule, he then put him into a place so furnished with all kinde of pleasaunt and fruitfull Trees, Ri- uers, and other commodities, that of all other it might well bee called a Paradise of passing pleasure and delight. Of the which God made him Lorde and Gouvernour, to order each thing therein for his owne commoditie, prohibiting nothing vnto him saue onely the Tree of knowledge of good and euill.

Beside all this, hee gaue him a woman to be his wife, created out of his owne verve fleshe and boane, there for to liue together for ever, more, without anye motion or knowledge of sinne. But when Satan, that most cursed Serpent, hadde seene this great felicitie y^e God had prepared for man,

man, he so envied the same, that hee found the meanes, to make him eat of the forbidden fruite, whereby he was shortly after driven out of that endles ioye to continuall sorrow euermore after, forced to toyle for his living with the sweate of his browes, in this most miserable and wretched worlde, which God had now cursed for his sake.

The Application.

In this example we see out of what roote and stocke this cursed seede of enuie sprang vp first in the worlde. And also of whom the enuious sort of worldlings were taught to imitate that wicked vice. For as it grieved the Diuel that man here on earth should liue in perpetuall ioye and felicitie, which he himselfe before (for his pride) had lost in Heauen: Euen so it displeaseth his expert schollers, to see any other in as good or better state, then they themselues be in.

C A I N.

The enuie of this man against
his brother.

F.v.

Cain

Examples with

Gen. 4.

Cain and Abel the sonnes of Adam, being (as it seemeth) instruct of their father in the knowledge of God, offered sacrifices vnto the Lord. Cain of the worst of the fruites of the earth, brought forth, and Abel the best of the firstlings of sheepe. But now when as Cain perceiued the Lord to be much better pleased with Abels oblations then he was with his, he then of enuie and mallice, slue him secretly in the fields. After which act he was so wounded and tormented in conscience, that he wandred about here and there (from this place to that) like a desperate man, and was not permitted to end the course of his life, vntill that he had receiued such measure by another, as he had giuen to his brother before.

The Application.

Here it doeth most euidentlye appeare, that the godly liuer is euermore enuied and hated of the wicked, onely for his honest and vpight life. For so doth witnesse S. Iohn, that Cain slew his brother Abel, onely because his workes were good, and proceeded from

a faithfull heart, and his owne not so.
This example doeth put vs also in
minde of the terrible threate of God,
where he sayeth: *Who so sheddeth
mans bloud, by man shall his bloud be
shedde.*

Gen. 9. 6

PHILISTINES.

The enuie of the Philistines
against Isaac.

It chaunced Isaac (through a dearth
that fell in his owne Countrey) to goe
into the land of the Philistines, think-
ing from thence to haue gone into Ae-
gipt. But being commanded of God to
stay there & to go no further, he obeyed
the voyce of the Lord. And dwelling in
Gerar, he there (in proceſſe) through fa-
uour of Abimelech king of the land, a-
bounded so much in wealth and riches,
that it grieued the Philistines to see a
stranger in that prosperitie among the.
And for to do him displeasure, they see-
ing what a great increase of Cattell he
had, concluded to stop vp the wels with
earth, which Abraham his Father had
made in his time. And so to barre
both

Gen. 24

Examples with

both him and his Cattell from drinke. Which was such a discommoditie to Isaac, as the worse could not wel haue bene deuised.

The Application.

As these malicious Philistines did stop by the wells from Isaac, although the same were commodious vnto themselves: Euen so is the propertie of all enuious and spitefull persons, rather to destroy some parte of their owne commodities, then that (by leauing y^e same) their poore bzyetheren should haue anye profit thereby. As we see how the Romish Philistines had rammed by all the sweete springs and fountaines of the waters of life, with the earth and grauell of their owne traditions, to the great hurt and damage of the Christians, and no pleasure to themselves.

ESAV.

The enuie of Esau against Iacob.

Gen. 27. When as old Isaac drew to his end, and was minded to bestowe his blessing vpon Esau his eldest sonne, he sent him

him forth with his bowe, to kill him a peece of flesh, that he might eat therof at his hand, and so to blesse him befoze he dyed. Which being don, & the meate dressed and brought to his father to eat, he then demaunded his blessing. But being told that (by pzeuention) his brother Iacob had got it from him, he was so græued, and so enuied his brothers pzeferment, that he made great thzeats to kill him. Which thing had surelye ben done, if the power of man had ben able to ouerthrow Gods iudgemēt in Iacob, whom he had blessed befoze hee came out of his mothers wombe.

The Application.

This example doth plainly shewe, that it doth not lye in the power and pollicie of man to alter Gods election, neither to kill or to laye anye vyolent hand on his chzistian brother, without the permission and suffraunce of God. For though that Esau now thzeatened neuer so sore to kill his brother Iacob, which had so craftely pzeuented him, yet afterwarde when they met together, God had so altered and changed the

Examples with

the minde of Esau, that he most louingly imbraced his brother Jacob, vsing him friendly and like a brother. For vnlesse that Jacob had bene ordained by Gods election to be preferred aboue the other, he could not with all the subtiltie that he and Rebecca his mother vsed therein, haue so defrauded Esau, of his fathers blessing: neither yet had Jacob now so lightly escaped the hands of Esau his elder brother.

IOSEPHS BRETHEREN.

The enuie they had against
Ioseph.

Gen. 37 Ioseph (the youngest sonne of Iacob) being endued with the spirite of God and other good qualities aboue the rest of all his brethren, was so enuied and hated among them, that they in no wise could beare with his godly manners, but dayly sought his destruction, neuer ceasing, til that they had brought him into diuers dangers of death. But in the end, whē as they saw how the God of his goodnesse, had turned their wicked purposes vnto his owne glory and saue.

sauegard of all their liues : they then
(with great remorse) reconciled them-
selues, repenting of their iniuries done
vnto him. Who (notwithstanding hee
might haue now reuenged himselfe)
forgaue them all.

The Application.

By this example it maye appeare,
that the graces of God in the godlye,
are (many times) to the wicked and en-
uious persons an occasion of hatred.

And y^e an euill conscience doth alwaies
feare & torment it self, til y^e fault be re-
mitted. It teacheth vs also to suffer in-
iuries patiently, & not to reuenge our
selues when we may, but forgive, & doe
good for euill as Ioseph did.

NOBLES OF BABILON.

Their enuie and mallice a-
gainst Daniel.

When the kingdome of Babilon *Dan. 6.*
was falne into y^e hands of Darius king
of the Medes, & that he had promoted
Daniel, and made him Ruler of all the
land, for the manifold vertues & plen-
tie of the spirit of God that he sawe to
appeare in him : it so displeased the
Prin

Examples with

Princes and high Nobilitie of Babylon, that they (enuieng Daniels estate) procured the Kings consent to a lawe deuised among them, which was that whosoener did make their petition to anye God or man in 30. dayes space, but onely vnto the King, shoulde then be cast downe to the Lions. Which Lawe they executed first on Daniel, for that he refused to make of the king a God.

The Application.

This example doth shewe the wickednesse of those that of an enuious & malicious heart, seek to deface the gifts and graces of God that be in others.

Furthermoze it is a terrible example to warne the wicked to take good heed and beware what cruell lawes (against their owne conscience) they deuise, and make to catche the Christians, and bring them to death. As did those Papists (whose actes be fresh in memory) that in abusing the Prince his goodnesse, deuised Lawes repugning the trueth, whereby a greate number of the people of God, and worthye members

The 4.
Articles

their Applications.

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bers of the Church of Christ wer violently destroyed.

ELDER BROTHER.

His enuie against the younger brother.

When the prodigall sonne had (in a *Luce 15.* strange Countrey) spent and consumed all the portion his Father had giuen vnto him with riotous living, & thereby brought into such extremitie that he was now glad and faine to become a seruitour of Swine, he then began to lament his folly. And casting nowe in his minde, what to doe in this case, he conceiued such hope in his fathers goodnesse, that home he gat him. And falling downe for to humble himselfe, his father with great compassion embraced and kissed his sonne, gaue him apparell of the best, made also a feast with great ioye and mirth, for that he was safely and soundly returned vnto him again. But when y^e elder brother came home from the field, and had vnderstanding what his father had done, he so enuied the matter, that he would not go into
G. the

Examples with

the house to welcom his brother home,
but as one soze offended to heare of
his receiuing to fauour againe, remai-
ned still without dozes.

The Application.

In this example is plainly set out,
the great and merciful goodnes of God
to all penitent sinners that haue their
confidence and trust in him. For who-
soeuer lamenteth his sinnes and is a-
shamed thereof, God neuer turneth his
face from him, but as a most mercifull
Father is alwaies ready to receiue to
mercie, reprouing the enuie of such as
doe grudge and murmur against the
same.

IVDAS

The enuie of Iudas against
Christ.

John. 12.

When Iesus was come to y^e towne
of Bethany, wher a little before he had
raised Lazarus frō death, a supper was
there prepared for him. Unto y^e which
Mary the sister of Lazarus came, and
fell downe vnder the boord wheras Je-
sus sate, and washed his fete with pre-
cious

tious oyntment. But when Iudas had
sene the great wast the woman hadde
made, he enuied and grudged soze, that
it was not sold and the money giuen to
the poze. Not y his care was so much
for them, as that he did couet the gaine
to himselfe in selling that costly oynt-
ment.

The Application

As Iudas enuied the cost that was
done on Christ, thinking it al too much
that Mary had bestowed vpon him, so
is the propertie of al enuious persons,
to thinke it moze then too much that is
bestowed on others (be they neuer so
good & godly) beside theselues. And such
be y folowers of Iudas pretended loue
to the poze, as will rather see to their
own aduantage with y committed in
to their hands, then rightly & truly di-
stribute the same to the poze & needie,
as they ought in conscience to doe.

ÆGIPTIANS.

Of their enuie against the
Israelites.

After the sons of Iacob which came Exo. 1

Ch. 11.

with

Examples with

with their Father into Aegypt, what time as Ioseph their brother was Gouernour ouer the lande vnder Pharaon were all dead: it chanced another king to rise vp, which knew not Ioseph nor any of that generation. And when hee saue into what a great multitude the Children of Israel were growen in his lande, he so enuied the increase & multiplication of them, that he went about by all cruell meanes to keepe them in slaerie and bondage, thinking thereby to haue diminished and lessened their power. But the more he extended his crueltie vpon them, the more they increased by the power of God.

The Application.

This example setteth out to vs the great enuious and malicious spite that the wicked haue to see the prosperitie of Gods holy people. Which enuie and mallice resteth now no lesse in y^e Papists against the professors of Christs holy Gospel, then it did in the Aegyptians against the Israelites. For as king Pharaon sought by all meanes to diminish the one, so doth the Pope no lesse to

to destroy the other. But whereas the Israelites were soze inflicted, and yet notwithstanding increased the more, it putteth all faithfull Christians in comfort to suffer persecution with ioyfull hearts, for that the Church of Christ doeth neuer more increase, then when the wicked doth persecute the same.

MIRIAM.

Hir enuie against hir brother
Moses.

When Moses (Captaine of y Acgyptians armie) had by his manhode and pollicie ouercome the Aethiopians, and taken the Kings Daughter, (who out of mesure loued him) to wife: Miriam his sister grudged soze against the coupling of himselfe with an heathenish woman, and soze enuyed that God shuld prophetic more by him, then he did by hir or Aaron hir brother, by whom (she said) he had spoken as well as by Moses. This enuious boasting of Miriam displeased God so soze, that he smote hir body with the plague of Leprosie as white as snowe.

Examples with

The Application of
We see by this example, what an
heinous offence it is to grudge or to
be envious at ought that is done by the
Prophet of God. It doth not become
us to best our selves (as Miriam did)
of y gifts & graces that God hath giue
vnto us: neither yet to enue any other
that hath y same or a great deale more.
But euery man ought to content him
selfe with that talent y God bestoweth
vpon him, & to giue him thanks for the
same.

PRISTIS: 20610972

The enue of the Priests against

Christ: 2767 6111 206

Mat. 27. The chiefe priests & sacrificers of the
Temple so greatly enued Christ & his
doctrine, y they inuented many wayes
to bring him vnto death. And when (at
the last) through y meanes of one false
brother among y Apostles, they had got
him within their gripes, they lead him
bound to Pilate y temporall Judge, &
laid such false accusatiōs against Iesus
Christ, y Pilate (notwithstanding their
enuie was known vnto him) condem

ned

ned that innocent Lambe to the vilest death that could be deuised, which was the death of the Crosse.

The Application.

As the old sacrificing priests of the Jewes enuied Christ & his holy word, to stablish y^e law of Moses which they had corrupted with their owne pharisaicall gloses: euen so our new massing sacrificers now enuie his faithfull ministers y^e truly do preache his holy gospel, for y^e they wold stablish their Popish traditions, which they haue thrust into the Church in y^e stead therof & seek their vtter destructions, no lesse then y^e other sought the death of our Saviour Christ.

¶ Examples of falshood

or subtiltie.

Z I B A.

When Ziba had taken the charge of all the lands and reuenues which King David had now restored vnto his master Miphiboseth, being lame & remaining with y^e King, he made a countenance as though he wold most faithfully gouerne the same in his masters

2. Reg. 16.

G. iij.

ab

Examples with

absence, both to his honour and profit. But when as David through the sore assault of his owne sonne Absaloms treason, was fled from the Citie of Ierusalem, and come to the Mount of Oliues: he then (having good occasion to worke his feate) gate him vnto y^e king with such kind of things as he thought then most needfull for him & his train. And being demaunded where his Master Miphibosech was, he fained a false accusation against him of words, which he (good man) neuer spake nor thought, wherewith the King being sore displeased, gaue all the land vnto Ziba. And so y^e innocent man his master was dispossessed of altogether.

The Application.

In this example appeareth y^e great diuersitie that is betwē the false subtil dealer and the true meaning man. For y^e nature & propertie of falshood, is alwaies to wait his time when he may best accomplish his false pretended purpose. But with the true meaning man there resteth no such craft in his heart. For while Miphibosech was left in y^e
Citie

Citie (because of his impediment) hee was in continuall heauinesse for his Lord king Dauid, vntill he saue him safely returned, which was then so ioyful a sight vnto him, that when the king would haue parted the lande betwene them, his aunswere was: now seeing my Lord the king is come home in peace, let Ziba take all to himselfe. Ther be too many such false Zibaes in the worlde, that with the fayre outward shew of a flattering countenance will worke the simple and harmelesse man, displeasure and hinderance behind his backe.

DALILA.

How falsely she betraied Samson her husband.

Dalila being procured of the Philistines with the promise of a greate summe of money, to know of her husband wherein his greate strength laye, that they might bee reuenged on him, for the slaughter he had made among them: She neuer ceased entising of him, (vntill by her faire flattering
G.b. meanes)

Examples with

meanes) he had tolde her howe that it lay all in the haire of his head. Which being knowne, she then with her pretty dalliaunce, brought him a sheepe on her lap, causing his head to be shaven. And so (his strength being now gone from him) the Philistines came and had their pleasure on Sampson.

The Application.

This example doth monish all men to take good heede & beware, how they doe match and couple themselves with harlots, and how they give credit vnto their flattering words. For the fairest speaker is not alwaies the surest friend. For vnder the tongue of theyr sugured words, lie hid many times the rankest poison of dissimulation; as it did appeare in the tongue of this false flattering harlot.

LABAN

Of his false dealing with Iacob.

Gen. 29

When Iacob had serued his vnckle Laban seuen yeres in keeping his sheep, for Rachel his yongest daughter (a beautifull damsell) and the time now come that he should lye with his wife, Laban

Laban had priuely conueied into Jacobs
bed, his beare eyed daughter Lea, in y
steed of Rachel, alledging in y morning
to Iacob (who had reprovued him for
his deceitfull dealing) that it was not
the custome of that place to marry the
younger befoze y elder. And so (in man-
ner) forced Iacob to serue him other se-
uen yeares befoze he would let him in-
ioy his two wiues.

The Application.

This subtile false dealing of Laban
with Iacob, God would not suffer to
be vnr equited. For when as Laban
had compounded with Iacob to dwell
with him five yeeres more, & that all the
lambs & kids which his sheep & goats
brought forth in y space, being blacke
spotted or party coloured, shuld altoge-
thers be his reward, Iacob the by gods
commaundement & by no deceit, vled
such policy in the conceiuing time, that
all y increase of lambs, sheep, & goats, in
those vi. yeeres, came to his share. And
so (by y wil of God) Labans deceit was
iustly paid him hōe, whose mind was
neuer to haue Iacob so wel rewarded.

But

Examples with

But as the Proverbe sayth : He that
deceiveth deserveth to be deceived a-
gaine.

PUTIPHARS WIFE.

How falsely she accused
Ioseph.

Gen. 39. 7. The wife of Putiphar (a greate
Lorde in Aegypt) became so enamou-
red of Ioseph, whome his Lorde and
maister had put in trust with the or-
dering of his house, and all things else
beside, that she sought on him dayly to
satisfie her filthy desire. And when she
saw that he would not consent there-
vnto, she falsely accused Ioseph to her
husband, and made him be cast into
prison, for that (as she sayd) he would
haue misused her body.

The Application.

This example may be applyed to
our subtile and secret harlots & whoore-
mongers, who being sayd of any to be
such, will so face it out as a slander,
with plentie of oathes, that truth
manye times is put to dishonestie,
and the harlot or whoorekeeper taken
for

for an honest person as this woman was. But let all such take heed and repent betimes, least that God (who seeth all things) lay open their filthinesse, as he did the two Judges that would have defiled Susanna.

DOEG.

Of his falsehood towards Ahimelech.

When the false subtill Doeg, had accused Ahimelech unto king Saule, ^{1. Re. 22.} his Lord and maister, for helping of ¹⁸ David in his necessitie, the king then sent both for him, & for all the Priests of Nob. And when he had reasoned a while with Ahimelech, he commaunded his seruants that stood about him, to fall on the Priests & to kill them. But when he saw them refuse to obey his commandement, he committed the murder to Doeg, who then most cruelly fell upon the Priests, and slue them all without mercie.

The Application.

In such a case, God is more to be feared then man, and that did the seruants

Examples with

uants of Saule wel knew, which made them afraid to lay any violent hands on the innocent. But as the couetous & flattering Doeg fell vppon those good Priests & slue them, not caring whether it wer right or wzong, so that the kings turne were serued: So is there many false Doegs yet liuing, that bee most readie at the Popes commaundement, to murther the innocent christians, that c'caue vnto Christ, not passing whether they doe well or euill, so that their most holy father be pleased therewith.

PRIESTS OF BELL.

Of their false deluding the people.

The Babylonians had an Idol called Bel, who had customably set before him great abundance of meat & drink. And when the people saw it daily consumed and gone, they beleued that Bel (whom they worshipped as God) had eate it vp all, which was neither so nor so: for y priests of Bel, who were. 70. in nūber, beside their wiues & childrē, had made

their Applications.

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made a priuy entrance vnder y^e table,
(where the meat stood) & in y^e night toke
all away, & eate it among themselues.

The Application.

This example may wel be applied
to our Popish Bel Priests, who most
falsly deceiued y^e people with many such
false trinkets of Popery, whē Abbeyes
stode. And among all, this one shal suf-
fice to declare their falshood. Ther was
in the Abbey of Hayles, a certein coun-
terfeit bloud (taken for the bloud of
Christ) closed in Beral, wherof the one
side (wherein the bloud lay) was verye
thin, & the other side so thick, that the
same being turned, the bloud was not
sene. Now when the pilgrimes came
for to make their oblations, the false
Monke wold turne y^e thick side toward
them. Then they not seeing the bloud,
thought themselves vnworthy, before
they had truely confessed them of all
their sinnes vnto their vnwholsome fa-
ther (I shuld haue sayd ghostly father)
which for y^e purpose were ther appoin-
ted. And thus were the people daylye
deluded and mocked to stablish they^r
pil-

Examples with
pilgrimage & eare confession, for gaine
and lucre sake.

I E R O B O A M .

Of his subtiltie in making of
the Calues.

3. Reg. 12.
28.

When Ieroboam was made king
of Israel, hee then fearing that if the
Iewes were suffered to goe vp and do
sacrifice in the house of the Lorde at
Hierusalem (as the manner & custome
was) that then they would rebell and
turne to Roboam the sonne of Salo-
mon, wherefore he caused two calues
of golde to be made, and set the one in
Bethel, and the other in Dan. Perswa-
ding the people that they were the
Gods which brought them out of the
land of Aegypt. By the which his sub-
tiltie, & people inclined vnto Idolatri-
call worshipping of his golden calues.

The Application.

If this example bee applied to the
Pope, he will be found a very Ierobo-
am. For when hee had layed sure holde
on his supzemie, and got & Empe-
rours head vnderneath his girdell, he
then

then began to establish a new religion, to uphold & mainteine his Pope, dome, setting vp the Idoll Maüzim in his Popish Masse, perswading howe it was the true God that made and redeemed vs all, by whose subtil meanes we were worse trayned vp in his Idoll seruice, then euer were the Iewes vnder Ieroboam in worshipping his golden Calues.

S E R P E N T.

Of the Serpents false deceiuing of Eue. ¶ Look in Enuie at the worde Satan.

C A I N.

How deceitfully Cain slue his brother Abel. ¶ Look in Enuie at the word Cain.

P R I E S T S.

How falsely they brought Christ to death. ¶ Look in Enuie at the words Priests.

How falsely the Priests dealt with 4. Re. 12. the money & loas king of Iuda betoke

W.

W.

Examples with

unto them to prepare the Temple that was soze decayed.

TRIPHON.

How falsely Triphon betrayed Ionathas, in alluring him to the Citye of Ptolomais, which hee hadde promised to render unto him, and at last slue him.

IOSEPH.

Gen. 39.7 How falsely Ioseph was accused by his Ladye and Mistresse, wife unto Putiphar his Lorde and Maister, and cast in prison, for y he wold not satisfie her importunate filthy desire. ¶ Ioseph hauing the feare of God in his heart, and considering the benefit he had by his Lorde Putiphar, hadde rather hazarde his fame, then so wickedly to sinne against his Lorde God, or yet to bee founde with such ingratitude against his Lord and maister, that had so put him in trust.

MENE LAUS.

2. Mac. 4. How falsely Menelaus defeated Iason
son

their Applications.

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son with his owne money from his
Priestes office. **¶** Look before in co-
uetousnesse at the word Iason.

PTOLOMIE.

How falsely Simon was betrayed
of Ptolomy his sonne in lawe. 1.Mac.16

ANANIAS.

How falsely he dealt in the sale of
his land. **¶** Look before in Coue-
tousnesse at the word Ananias. Act.5

ELIMAS.

How falsely Elimas the Sorcerer,
went about to drawe Sergius Paulus
from Christ. Act.13

PRIESTS.

How falselye the Priests brought
Christ and steuen to death. Math.27
¶ Look before in Enuie at the word
Priests. Act.7

ABRAHAM.

The subtiltie of Abraham in cau-
sing his wife Sara in the lande of Ae-
gypt, to say that she was his Sister. Gen.12.1
&.20.1.
& 26.6.

¶ ii.

And

Examples with
And the same of Isaac.

GABAO NITES.

Iosu.9.4. The guilefull pollicie of the Gabaonites, in obtaining peace of Iosua.

IAEL.

Iud.4.17. The subtiltie of Iael (the wife of Heber) in killing of Sisera, Captaine of the host of Iabin king of Chanaan, being overcome of Debora & Barake, and faine to flie into her tent for succour.

ABIMELECH.

Iudic.9.4 &c. Of the wicked subtiltie of Abimelech the bastard son of Gedeon, otherwise called Ierobaal, in killing of his brethren. 70. persons in number.

MICHOL.

1.Re.19.11 The subtiltie of Michol in laying an Image in David her husbands bed, whome she had let goe out of a window, and thereby saued his life from the messengers of Saule, whom he had sent to kill him.

their Applications,

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DAVID.

His subtiltie to Ahimelech & priest of Nob, in making him believe he was sent of the king about his secret affaires, being nothing so. 1. Re. 21. 2. &c.

Also his subtiltie before king Achis, in faining himselfe to be mad, thereby to escape his hands, when as he perceiued himselfe to be knowne. 1. Reg. 21. 12. &c.

WOMAN OF THE KOA.

The subtiltie of the wise woman of Thekoa, to bring Absolom home againe. 2. Re. 14. 4.

ABSOLOM.

His subtiltie in killing of his brother Ammon at a banquet, when his heart was most merry and iocand. 2. Re. 13. 18.

IOAB.

The subtiltie of Ioab in killing Amala, as hee tooke him by the chinne to kisse him. 2. Reg 20. 9.

Examples with

HARLOT.

3. Re. 3. 16 The subtiltie of the harlot in pleading
for her dead childe.

Examples of true Fasting.

DAVID.

2. Re. 3. 35 David being sorre for the death
of Abner, whome Ioab his Captaine
had gullefully murthered, unmitting
to him, woulde neither eate bread nor
any thing else, till the Sunne was
downe.

2. Reg 12.

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Also hee being tolde by the Pro-
phet Nathan that the childe which hee
had begotten in Adultery with Beth-
seba shoulde dye, he fell to mourning
and fasting, and lay on the earth, and
would neither eate nor drinke, un-
till it was tolde him the childe was
dead.

QUEENE HESTER.

Hest. 4. 15.

The Quene hauing knowledge by
Mardocheus of Hamans conspiracie,
commaunded to assemble all y^e Jewes
that were in Susan, and to fast three
daies,

their Applications.

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daies, and threē nights for her, without either meat or drinke, and she and her maydes woulde fast also, befoze shee went to the king.

IO N A S.

When God had sent Ionas to the Citie of Niniue, to crie out against their wickednesse, and had tolde them how within fortie dayes the citie shuld be ouerthrowne, the king proclaimed a fast both to man and beast, & mourned (both hee and his men) in Sackcloth, crieng on God day and night, lamenting their sinnes, to see if he would of his great compassion & mercy spare the citie. Jonas. 3. 5

The Application.

These foresaid examples if they be compared & applied to the popes fast, are far vnlike. For those holy saints of God, forbore al kinde of meates & drinks & care of worldly things to subdue their bodies, that by y^e help of the holy spirit they might be y^e better disposed to pray & lift vp their hearts vnto God. But the fast cōmāded by y^e pope, is not to subdue

V.iii.

and

and chasten the bodye, but rather to fill and to pamper it vp. For what is it else but a pampering vp and a plaine superstitious heathenish fast, to abstain from flesh on the fish day, & feede on all other good meats & drinks as long as the guts will hold. I haue knowne diuers of our spiritual Prelates in the Popish time, that on good friday wold haue no manner of fish vpon their tables, but onely sweete fruits and passage of three sortes, which kinde of fast was neuer commanded neither yet allowed of GOD. For true fasting lyeth not in the forbearing of this or that meate, but in the subduing of our vicious lustes and carnall extortions one to another, as it is declared in the 58. Chapter of the Prophet Esay.

¶ **Looke more in Abstinence.**

¶ **Examples of good intents.**

NADAB AND ABIHV.

Of the good intents of these two men.

Na-

N Adab and Abihu (the sonnes of Aaron) were both of them consecrated and anointed Priests with their father, to offer for the sinnes of y^e people according to the law prescribed vnto them by Moses. Which lawe although they were bound to follow, and rightl^ye to execute as their father Aaron did: yet notwithstanding, this fond fantastickall fancie (as it seemed) stroke into their heades, to thinke that God wold be pleased with whatsoeuer was done vnto him of a zealous minde and good intent. And so they taking either of them his Censer with fire and cense therein, made vnto God their sacrifice, with other fire then he by his law had appointed, which thing so kindeled the wrath of God against them, that hee caused fire to fall downe from heauen aboue, the which consumed them both to ashes.

The Application.

By this example it doth most evidently appeare, that God is not pleased with those that doe cast aside his

Examples with

commaunderments and serue him after their owne fantasies, as did the Papisticall Nadabs and Abihues with their strange inuented Idolatricall seruice of their Popish Masse, with their halloved fire, ashes & palmes, with their gadding pilgrimage gate, to worshippinge Dombe Idolls of wood and stone, with light of candles befoze their eyes to see the better about them, and a thousand like, all of the same stampe, wherof not one is approued by the word of God, but all disallowed and vtterly condemned by the same. For God hath expressly commaunded saieing: Doe not eue-ry one of you whatsoeuer shall please his owne fancie, but that onely which I commaund you to doe. Now seeing that our god intents will not serue to please God, so long as they be not agreeable with his holy word, what a great folly & madness was it then of y^e Pope & his clergie to suffer y^e people to wander in such fond foolerie as to deserue Gods great indignatiō to fall vpon the, no lesse then it did on the two sonnes of Aaron.

S A V L.

Of his good intent.

After that Saul was anoynted king
ouer Israel, God sent vnto him his pro-
phet Samuel with this cōmandement,
saieng: Thus saith the Lord of hosts,
I remember y^e which Amalech did to
Israel, how they laid wait for them in
the way as they came vp frō Aegypt:
now therfore go & smite Amalech, & des-
troy all y^e pertaineth vnto thē, & wout
cōpassiō slay both man & womā, infant
& suckling, ore & sheepe, camell & Asse.
Saul now (having this cōmaundement
frō God) went wth al expeditiō against y^e
Amalekites, & fought wth those wicked
enimies of God, vntill he had destroyed
both mā, womā & beast, not leuing one
aliue, saue only he had cōpassiō on Agag
their king, & reserued y^e best of their cat-
tel to sacrifice vnto y^e Lord. And now
for because y^e Saul had thus preferred his
own good intēt, befoze y^e cōmandemēt of
almightie God, it was told him by Sa-
muel y^e prophet, y^e forsomuch as he had
cast away y^e word of y^e lord, therfore the
lord had cast away him frō being king.

1. Reg. 15.

And

And so for his good intent, he lost not onely his Kingdome, but therewithall (which was moze) the loue and fauour of God.

The Application.

It may so be that Saule by this his mercie shewed to Agag, had some respect to the generall commaundement of God, whereas he saith: Thou shalt not kil. But now forsomuch as he was expressly commaunded of God to kill & did it not at his commaundement, hee was cast out of his kingdome. Now, if Saules good intent deserued no better then so, what hath that most wicked Saule the Pope deserued, the which hauing no commaundement of God, doth kill and murther the Christian professors of Christs holy Gospell, not sauing one of the least of all the whole flocke of Christ, that cometh within the lists of his most wicked & tiranous law. The good intent of King Saule for that it somewhat extended to mercie & pitte, seemeth much moze tollerable, then this most mischieuous good intent of the Pope, void of all pittie, mercie,

or iustice. Wherefore the Lord as hee hath begun, will at the last cast him out of all his vsurped power and signitie, to his vtter destruction.

Vza.

Of his good intent.

When as David at the commaundement of God, and by his almightie aide, had ouercome and slaine the Philistines, he shortly after prepared himselfe to goe vnto Gibeon (a place which laye in the Citie Kiriathiarim) to sette home the Arke of God, the which was then in the house of Aminadab, where it had remained the space of twentie yeares. And now for the more solemnely conueying away of the same, they laid it vpon a new Carte, appointing Vza and Ahia the two sonnes of Aminadab, to waite thereon and to drue it forth, & when they had brought it with great ioy and mirth of musical instruments vnto Nachors threshing floze, it chaunced the Oxen to stamble, and as the Arke began therewithall to shake, Vza (of a good intent) laid his hande there.

2. Reg. 6.

Examples with

thereupon, to stay and holde it vp, that it shoulde not fall, which fact of Vza, displeased the Lord so sore, that immediately vpon the same, he smote him with present death.

The Application.

By this example we do see, what danger it is to serue God with good intentions, contrary vnto his most holye and sacred word: for God did punish Vza for taking that office vpon him, the which belonged vnto y^e Priest. For by the law of Moses, it was unlawfull for any to touch, either yet to looke into the Arke, saue onely Aaron the high priest & his sonnes. Which holy lawe it seemeth our unholy father of Rome, now to haue counterfeite for the aduancing of his owne little Arke, that is hoised vp ouer the Altar, with his worne eaten Manna therein, & made it unlawfull for any to touch either yet to looke into y^e same, saue he alone, & his polshorne company of priests.

PETER.

Of Peters good intent.

When

When Jesus had asked of his disciples what men did say of him, and also what they themselves did think him to be: They had no sooner made answer, but y^e he spake it openly & said: how that y^e son of man must suffer many things, & be reproued of the elders & of the high priests & scribes & be killed, & after thre daies rise again. Peter now hearing this, of an earnest zeale that he bare to his master (whom he confessed before to be very Christ) took him aside & began (as it were) to rebuke & perswade him from his suffering of death. Then Christ being much offended with his words, turned him vnto his disciples & said to Peter: Go after me Satā (which is as much to say as an adversary or an enemy) thou sauerest not the things y^e be of god, but y^e things y^e be of men.

The Application.

We may see by this example, wherof our good intents (many times) do smel: for Peters perswading of Christ from death, was euen as much as to drawe him away frō obeying his fathers wil, who (of purpose) had sent him down frō hea-

Examples with

22.2.24

SAVL called PAVL.

Of the good intent of this

17.8.3.9

bers

bers of Christ, he gave him to the high Priest, obtaining of him his letters to the Synagogues of the citie of Damascus; with such authoritie, that whersoever he founde anye of that waye, he might apprehende him, and bring him bound to Ierusalem. All this he did of an ardent zeale & good intent, thinking therein to haue pleased & serued God very wel. But as he went on his iorney, towarde Damascus, to execute his tiranie vpon the poore Christians, it pleased God to conuert & turne his minde. So that now he began to fauour that way, which he befoze did most cruellie hate and persecute. And so (at the last) of a cruell Saul, he became an earnest preaching Paul, and true imitator of Christ.

The Application.

This example declareth, that so long as we are without the true knowledge of God, and our hearts hardened, our owne rash zeale leadeth vs into all blinde ignorance, & superstitious errors. As we see it hath done the Papists, who haue & will alwaies perse-

Examples with

cutte the trueth, untill it please God to
tourne them from Saules unto Pauls,
by removing away that great blocke
of wilfull stubbernesse, which presseth
down their harts so sore, y they cannot
receiue y truth being offered vnto the,
& shining neuer so cleere in their eyes.

LEUES.

The good intent of the Iewes.

When the Iewes had gotten Christ
into their handes, they led him first to
Caiphas the high priest, who the (forth
withall) assembled a coucell to put him
to death. And when they had thoroughly
examined Christ, & heard all y false ac-
cusations laid against him, by such false
witnes as they had procured, they found
by their law, y he was worthy to dye:
because (as they said) he had blasphemed
in saieing he was y son of god: wher vpon
they led him bound to Pilate y tēporall
Judge, y vnder y ciuil law he might be
condēned, for because it was not lawfull
for the (as they said) to put any man to
death: & so desiring Pilate y he might be
crucified, they neuer ceased criēg on him
w Crucifige, until he was nailed on y
crosse & dead.

The

their Applications.

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The Application.

Here may we see the practise of the papists good intent, rightly set out and painted in their colours. For when they have once got Christ in his members within their gripes, they bring them (soone after) before Bishop Caiphas, who then (with his counsel about him) examineth them according to the popes decrees. And if they deny their most holy fathers supremacie, or any article els of their popish laws, then are they worthy to dye by the lawe of their mother holy church of Rome. And yet of them selues they are so vengible holy, that they neither may nor will put any man to death, but commit the offenders of their pharisaicall lawes to the temporall Judges, whom they do make their slaughter men, to kill and burne by the Christians.

Examples of false repentance.

C A I N.

When Cain had secretly slaine his brother Abel, & was demanded of
Gen. 4. 8.
I. ii. God

Examples with

God what he had done with him, hee confessed indeed, that his iniquitie was moze then it might be pardoned, which was but a desperate repentance, without any hope or trust in the mercie of God.

SAUL.

1. Reg. 15.
24.

King Saul being reprovued of the prophet Samuel for disobeying the voyce of the Lord, in saving of that which he was commaunded to kill, confessed his sinne as though he had truly repented, & did but dissemble in his hart. ¶ Look moze in disobedience, at y word. Saul.

IEROBOAM.

3. Re. 13. 4

Ieroboam seeing his hand to be dried vp after he had stretched it out to lay hold on y prophet which had prophesied against y altar in Bethel, desired the prophet to make intercessiō to god, that he might haue his hand restored againe, which seemed a true repentance, and was nothing lesse.

ACHAB.

3. Reg. 21
30.

When the prophet Elias had ree
pro

proued Achab for y death of Naboth,
and told him of all the euilles that the
Lord intended to bring vpon him: he
rent his clothes and put on sackcloath,
and made such a dooe, as though he had
most truely repented, which was alto-
gether but plaine hypocrisie.

ANTIOCHVS.

Antiochas King of Macedonia, heard 1. Mac. 6. 2
ring of y great ouerthrow of his host
in the land of Iuda, & how by y Iewes
they were driuen away, & that the ab-
ominable Idol which he had set vp at
Ierusalem, was cast downe & broken
in pæces, and the Citie and Sanctuarie
repaired againe, he then fell sicke for
sorrow, & fained as though he wer sor-
ry for y spoyle he had made at Ierusalem,
when he thought nothing lesse in his
heart. We shall read of another An-
tiochus like vnto this. 2. Mac. 9.

PHARAO.

Of his false repentaunce.

When God had plagued King Pha- Exo. 8.
rao with diuers & sundry plagues, and
3. iii. that,

Examples with

that he felt the most grievous & hurtfull both vnto him & to all his people, he then (fearing the sequell thereof) acknowledged his sin, desiring Moses and Aaron to pray to the Lord, y^e he would remoue & take them away. Which being done & he now at rest, he fel fresh to his former wickednes against y^e poore Isiaclites, & therein persisted vnto y^e end.

The Application.

As we see the practise of this wicked Pharaο to confesse his sin at y^e plagues of God, which being remoued, became as mischieuous as he was befoze: even so is the practise of our great swerers, extortioners, dronkardes, adulterers & fornicatoys drowned in fleshly pleasures to haue some remorse of their filthy life, whē God doth touch the w^{ch} any great sickness or other calamities, and being no sooner recouered againe vnto health they play the dogs, and turne to their vomite, and become the same men they were befoze, or rather much worse.

SIMON THE SORCERER.

Of his false and vnttrue repentaunce,

When

When Simon was in the Citie of Samaria, wheras he had sone corrupted the people with his witchcrafte & sorcery, it chanced Philip to come thether. And when he had preached Christ and sown among the his most holy word, they gaue such credit vnto Philips doctrine, that they al (both men & women) were conuerted and baptised in his holy name. Then simon perceiuing the peoples conuersion, & how they had cast him off, plained the part of a subtil conuert, in taking Baptisme vpon him as other did, whose craftie wilinesse was sharply rebuked of Peter, forsomuch as he saw, that his heart was not right in the sight of God. Act. 8.9

The Application.

As simon the Sorcerer thrust in himselfe among the people of Samaria, vnder y colour & face of a true conuert, so now do many olde false teachers of popish sorcerie (seeing their holy father Simon of Rome forsaken) make a faire face in receiuing the gospell and ministratio therof among y true professors

A.iii.

of

Examples with
of Christ, when as their hearts are as
farre away from it as Simons was.

¶ Examples of true Re-
pentance.

CHILDREN OF ISRAEL.

Judith. 4

The unfained repentance of the
Children of Israel, and earnest bee-
seching God to helpe and visite them
with his strength against Holopher-
nes, now being come to besiege the Ci-
tie Bethulia, and to bring them under
the power of Nabuchodonosor king of
Assyria.

PRODIGALL SONNE.

Luk. 15. 12

The true repentance of the pro-
digall sonne, is a comfortable example
for all sinners. ¶ Look in Cnute, at
Elder brother,

ZACHEVS.

Luk. 19. 8

The true repentance of Zacheus,
who gaue halfe his goods to the poore,
and restored foure fold to those he had
wronged, is a good lesson for all extor-
tioners and wrong doers to follow.

IEVVES,

I EWEES.

At the first Sermon that Peter made after Christs ascention, there were above 3000. persons that repented them of their Jewish religion, and were baptised in the name of Christ. ¶ The Popes religion is much worse then the Jewes was, and therefore much moze to bee refused.

DAVID.

Of his true repentaunce.

Dauid commaunded his Captaine Ioab, to goe and to number all the Tribes of Israel to see what power he might make to withstande his enemies. And when the whole number (which amounted to 13. hundred thousand men of might) were brought vnto him, it smote in his heart by & by, that he had offended, beseeching God to forgive him his sinne, and that for his fault he might rather fall into his most merciful hands, then into the hands of men.

The Application,

I. b.

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Examples with

10
If God were offended with Dauid, onely for that he caused his people to be numbred, then were it not lawful for any Prince to do the same. But that every king and prince within their dominions, may lawfully take a view of their subjects, and to know the strength of their realmes. They haue a plaine example by God himselfe, wheras he spake to Moses & bad him take a sum of al y congregation of y children of Israel, &c. So y it was not y numbring of Dauids people, wherefore the Lord was offended with him, but y he trusted now in the number of his men: wherof when it came to his mind, he repented sore. For, to trust in number & multitude, & not in y Lord, is as far out of y way, as wer our lip-labourers, & holy beadmen, trusting in seruing of god by their number & tale, to merit heuen & saluation therby, of y which I doubt not, but many now, (beeing tourned to Christ) haue truly repented.

NUM. 1.2
ROBOAM.

Of his true repentaunce.

Ro-

Roboam (the sonne of Salomon) hearing by the Prophet semeia that God was displeased with him for forsaking his laws, he so repented & humbled himselfe, y^e the Lord wold not altogether give him into the hands of Sefac king of Aegypt, but suffered sefac a litle to spoile him, & to haue both him & his people in some subiectiō, y^e Roboam might know the difference betwēne his seruice and other kings of the earth.

2. Pa. 12.

The Application.

Seeing that nothing displeaseth so much our Lord God, as doth y^e forsaking of his laws contained in his holy word: let vs not start frō y^e truth to follow fantastical popish fables, as hēerefoze we haue done. But being now admonished by semeia y^e true prechers of Christs holy gospel: let our desire & whole indēuour be to embrace & to follow y^e same. And then God (of his mercy & goodnesse) wil so restrain y^e tyrannical power of y^e Romish sefac, y^e he shal not much spoile vs, neither yet be able to draw vs away frō our seruing god in truth, vnto his Idolatrical seruice any moze.

NINIVITES.

Of their true repentance.

When God had suffered the Ninivites long for to walke in their sinfull and wicked wayes, he then sent his Prophet Jonas with this premonition, that there were yet fortye dayes, before that Ninive shoulde be destroyed. The people hearing this terrible iudgement denounced against the Citie, gaue such credit to God and his holy Prophet, that (from the most to the least) they fell into such a repenting of their former liues, that God (having pittie on them) reuoked his sentence.

The Application.

It shoulde seeme by this example
that God had ordeined the Niniutes
to be converted (as that in short space)
by the preaching of Ionas, to the great
rebuke and shame of the Israelites, that
hauing the warning of all the Pro-
phettes of God (and that in so manye
yeares) would not conuert nor tourne
vnto him. And as it was then with
the Israelites, even so is it now with

OUR

our stiffnecked Papists, which will not repent nor tourne from their Popish errors, at the voice & trumpe of Gods holy word, sounded in their eares by so many Prophets and godly Preachers. But in the last daye, the Ninivites, which at the voice but of one, repented: will rise up against so many of them both, as haue not truely bene sorrie in theyr heartes, to their great shame and confusion.

PETER.

Of his true repentaunce.

When at the voice of one silly poore wench, Peter hadde thrice denied his Maister Christ, he hearing then the crowing of the Cocke (which was the token that Christ had giuen vnto him before) was stricken with inwarde repentaunce so sore, that he wept most bitterly for his great offence.

Mat. 26. 75

69

The Application.

This example doth manifest vnto vs, that no man is able of himselfe to stand in persecution without the great aide and assistance of God, for Peter had

Examples with

had boasted a little before unto Christ, that whosoever were offended because of him, yet would not he be offended, for he was ready both to go to prison with him, and to suffer death with him also. But when it came to his triall, his owne infirmitie & weaknesse did then so appeare, that he was not able to performe his promise, but like a coward, shonke at the voice of a woman.

CHILDREN OF ISRAEL.

Of their true repentance.

Judg. 10 When God had oftentimes deliuered the children of Israel out of theyr enemies hands, yet now after the death of Iair who had iudged Israel. 22. yerres, they forsooke the Lord & fell a fresh to his worshipping of their old false Gods of the Heathen: which so kindled the wrath of God against Israel, & he gaue them over into the hands of the Philistines & other enemies, who vexed them so sore, for the space of 18. yerres, that they cryed vnto God, confessing theyr sinnes, as men very sorry for that they had done. But when the Lord had rehear

rehearsed, howe often he had deliuered them out of the handes of their enemies, and bid them goe and cry on the Gods whom they had chosen, for hee woulde helpe them no more. They cryed out and sayd: O Lord we haue sinned against thy maiestie, therefore do vnto vs whatsoeuer thou wilt, onely we pray thee to deliuer vs from this present daunger that we are in. And so they cast awaye all their false Gods, and serued the onely true God aright.

The Application.

If we doe apply this example to the doctrine of our time, we shall see as greate weaknesse to appeare in vs, as did then in the Israelites. For when it pleased GOD by his worthy Minister and famous Prince, king Henric the eight, to deliuer vs from the Popes bondage, vnder whome wee were inforced, (time out of minde) to worshippe his false forged Gods and Idolles, and hadde nowe brought vs vnto the know,

Examples with

knowledge of the very true God, reue-
led in his sacred and most holy word:
how sone (after the death of that no-
ble Prince and his godly sonne) didde
we cast vp our Cardes, and runne to
our olde flauery of Idoll seruing vn-
der the Antichrist of Rome againe.
But being worthely plagued of God
for our sinnes, and cowardly forsaking
of him: We hath now at the pittifull
mone and groninges of his elect,
reduced and brought vs againe vn-
to him, by his worthye Minister
our most gracious Queene Eliza-
beth, for whose preservation let vs
dayly praye, that her highnesse
may long reigne ouer vs,
in all health and
perfect estate.

Amen.



BRIEF CON.

ference between the Pope and
his Secretarie.

¶ This is hee (saith Daniel) that shall
speake meruailous things against
the God of Gods. Dan. ii. 36.
Pope.



The Pope now sit-
ting alone in his pri-
ue Chamber, excog-
itating and musing on
the high estate of his
supreme dignitie, cal-
leth his Secretary vnto him. Who be-
ing entered the chamber, and standing
before his high magnificence to knowe
his holynesse pleasure. The Pope be-
ginneeth on this wise to say vnto him:
Forasmuch as by good experience wee
know thee both learned, trustie, & wise,

Is.

our

A conference betweene
our pleasure is to haue some confere
rence heere with thee in secret, of mat
ters concerning our high supzernacie,
which(as thou knowest)is greatly dis
dained and soze impugned of ma
nye lewde personnes abzoade in the
wozrde.

Secretary.

O most holy and reuerend father,
what thing doth moue your holinesse
to haue any conference with me in such
high matters, one of all other your ser
uants most vnwozthy and vnfit ther
vnto.

Pope.

In that thou disablest thy selfe, is
not to be discommended. We mind not
so to intreate thereof, as to make it a
matter of doubte, but onelye to heare
what thou canst imagine of their mis
liking in any point.

Secretary.

For me so to doe, is not onelye
hard, but also dangerous in vttering
mine imagination vnto your holy
nesse. For what canne be thought to
proceede from the mouth of an enemy,
but

but onely sharp and most bitter words
against you.

Pope.

It shall be no daunger vnto thee at
all, to declare vnto vs whatsoener thou
thinkest, may be y answers of others,
and not of thy selfe.

Secretary.

Alasse holpe Father, I am so afraid
and so loth to meddle in any such mat-
ter, as is like to be vnpleasaunt vnto
your holynesse, that I cannot tel what
to do, yet forsomuch as it is your plea-
sure to haue me to waide therein, graunt
me your pardon, & I shall (so nigh as I
canne) most trulye vtter their mea-
nings, without any feare or respect of
person, in aunswering to your de-
maunds.

Pope.

Wee graunt thee our free and
absolute pardon, saye what thou
cannest, wee will accepte thy coniec-
ture therein. And nowe first of all,
what is the cause (as thou thin-
kest) that our most terrible Cen-
sors,

B.ii.

sois,

A conference betweene

sores, the which we haue sent and pronounced at sundrie times against those rebellious dominions which ought to be subiect to vs and our holy Lawes, are nothing feared, neyther yet regarded.

Secretarie.

Now truely considering your holynesse to haue of so long a time bene taken, reputed, and holden for the vniuersall Pope, the supream gouernour here vpon earth, and so had in honour & reuerence with one & other throughout all Christendome: I cannot well conceiue what shoulde moue them to let so light by your sore maledictions, vnlesse they imagine (as I feare mee they doe) your holynesse to haue no such power in cursing, as canne (in effect) do them any harm, either yet work Gods displeasure or indignation against them.

Pope.

And dost thou deeme their opinions to be no better of me then so :

Secretarie.

I see no likelihood able to moue me to iudge

iudge any better therein.

Pope.

They are greatly deceived, for as Christ did curse the figge tree, because it was barren, and brought forth nothing but bare leaues, so I his Lieutenant may curse all those that will not obeye vs, and bring forth such fruites as our Lawes prescribe vnto them.

Secretary.

They will not denie (as I take it) but that your holynesse maye for your pleasure curse at all times (& whom you will) by the force & power of your own Canonically lawes, but not by the lawe of Christ. For he being meeke & lowly in hart, did neuer vse any such extreme on those which withstood his doctrine, or would not beleue him. For though y^e deserued curse of god was due vnto their infidelity & stiffnesse of hart, yet did he neuer pronounce any curse vpon them, no not on those malicious & spitefull Iewes, y^e did so vilely torment & put him to death, but meekly besought his father to forgive y^e offence of their

Note.

A conference betweene

great ignoꝛance: and therfoꝛe ſeeing you follow not Chꝛiſt in meeknes & lowlines of hart, but curſe (as the Phariſees did) all thoſe that cleaue vnto him & do fauor his moſt holy word, they take you foꝛ no lieutenant of his, but a cruell perſecuter of him in his liuing members. As foꝛ y^e barren fig tree, Chꝛiſt had no ſooner ſaid: Neuer fruit grow on thee hence foꝛward, but the tree by & by began to wither & dry away. But thoſe great nations & kingdomes whom yee haue curſed with as good a will (thinke they) as euer had Balaam to goe foꝛ to curſe y^e whole hoſt of y^e Iſraelites, God notwithstanding hath ſo provided his bleſſings foꝛ thee againſt your curſings, y^e they do proſper & fare not a whit the worſe, but a great deale y^e better, and make ſmal account of the curſe ye haue caſt vpon them.

Pope.

And feare they no moꝛe to be curſed then ſo: Are they now become ſuch idle fellows to ſet moꝛe light by our curſe, the did their foꝛefathers ſo many hundred yeeres heerefoꝛe.

Secre-

Secretary.

They do not regard (as it seemeth to mee) euery mans curse alike. When a good man curseth the euil, they think it ought to be somewhat feared, least at his praier God take vengeance, as he did on y^e children y^e mocked his holy Prophet Eliseus. But when y^e euil & enuious do curse & raille on the good, as did y^e proud giant Goliath, & Semei the son of Gera on good king David, it is not to be passed on. So now, they seeing the sounde of your curse to be nothing else but such a frivolous malicious wind as was y^e curse of the two fozenamed, are not so weak & faint harted as were their foze-fathers brouned in ignorance, which so ruled and bare such a sway in their hearts, that whosoever sat then in your holy seate, was taken for more then an earthly man, yea more then for halfe a God.

Pope.

And doe they not take vs so now?
Secretary.

It doth not so appeare vnto me. For if they so did, then woulde they both

Is. iiii.

trem

20 A conference betweene
tremble and quake at the least displea-
sure ye offered vnto them, euen as their
forefathers did.

Pope.

And what will the Poddies then
haue vs to be?

Secretary.

Your holinesse not displeased, they
take you but onely as a meere man,
subiect to sinne and death, and to all
other worldly calamities (by A-
dams transgression) as they themselves
be.

Pope.

Then by thy saying they count vs
all one with the vilest begger that go-
eth in the streete, making no diffe-
rence betweene the Lieutenannt of
Christ & another meane person, wher-
as our lawes (which ought to be cre-
dited) hath made vs more then a pure
man.

Secretary.

Of that perhaps they doe gather &
saye, that forsomuch as it is but the
lawe of a man, and a toy inuented by
some of your predecessours, to make the
pro

people to feare both him and all other his successors the more, it ought not to be regarded, neither yet esteemed. For that prerogative which your holynesse claimeth, namely, to be more then a pure man, hath none that euer was borne of a woman, saue onely our Saviour Christ, both God and man. For he being God was also made man to redeeme the sins of the world, by shedding of his precious blood.

Pope.

As Christ is both God and man, To reason will that I his Vicar and his chiefe Magistrate, hauing both swords committed vnto me, be more then sole man, and therfore the law considering mine high authoritie in both Estates, hath neither made me a God, neither yet a pure man, but euen as it were a middle thing betwene both.

Secretary.

Whereas your holynesse iudgeth it reason, that you being Christs onely Vicar on earth, shuld therfore be more then a pure man, I feare me they think it as farre from reason and truth, as it

R. V.

was

A conference betweene

was for the proud Emperour Dioclesian to say he was brother to y^e Sonne and Moone: the one is no more beloved of them then the other. For it cannot be founde (will they say) in holye scripture, wher all things necessary vnto saluation be wholly contained and written, that Christ did institute you, as his only vicar, or head aboue all the rest of his spirituall pastors. And therefore S. Paul knowing of no such name of dignitie or vnequalitie to be among the Apostles & holy teachers in all his time, is bold to affirme & say, y^e Christ sitting in his humanitie at the right hand of God his father in heuen, is the only head of y^e church heere in earth, guiding & ruling the same by the power of his Godhead from time to time, which no man els was euer able to do but he alone. Christ (will they say) heere in earth hath many vicars. For whosoever is called to the office of a spirituall Governour or Teacher of his holy word, every such one doing his duetie with all faithfull diligence in his vocation, is the true vicar of Christ. And
whereas

the Pope and his Secretary.

Whereas your holines (as they do think) usurpeth vpon the temporall sword, ye doe it by no imitation of Christ, neither yet of Peter or any of all the Apostles. For when the Iewes would haue made Christ a king, he auoided himself out of sight, and would none of it. And whereas Peter did take vpon him to draw his sword, he was commaunded (of Christ) to put it vp againe, and was sharply rebuked for drawing y^e same: which was a plaine admonition vnto all his fellowes, from intermedling in the ciuil regiment: so that by these examples ye are excluded from the vse of the temporall sword, and haue no sufficient warraunt to beare you in your vnlawfull vsing the same, but onely y^e notorious fact of Boniface the eight, in shewing himselfe to the people, first in his Pontificalibus, and after in his Imperiall robes with a sword borne naked before him, boasting how that he had power and authoritie on both y^e swords And therfore in y^e ye do follow the intollerable pride of such a foregoer wout any ground in gods holy word:

Boniface
the viii.
first vsur-
ped the
temporal
sword.

They

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They do not take you for halfe a God,
neither yet to be more then a man.

But rather a middle misshapen thing,
begotten betwene some of Satans
broode, and so brought into the world.

Politicall Pope.

They prattle (like a sorte of maliti-
ous heretiks) they wote not what. For
in the holy decree of our Predecessour
Iohn, it doth most evidently appeare,
that Kings did bow and submit them-
selues vnto Bishops. If Princes did
so in the time of Iohn, then how much
more ought they now to bow & hum-
ble themselves vnto me, the head of all
Bishops.

Secretarie.

As for the decree of your holy Pre-
decessor Pope Iohn, they giue no more
credite ther vnto, then they do to an old
wines fable. For they (as it seemeth)
doe count him a very meacock, & farre
vnworthy the name of a Prince, that
will suffer his head to be vnder y^e gir-
dle of a Bishop, counting your holines
to be no more then y^e Bishop of Rome,
with the same authoritie y^e your other
fellow

fellow Bishops haue in their own peculiar Diocesses. For when as Christ sent out his holie Apostles abroad to declare the Kingdome of God to y^e lost sheepe of Israel, with equall power and authoritie in preaching and doing of miracles, they sought no superiouritie one aboue another, but ioyntlye together fulfilled their message in y^e name of Christ, as they were commaunded.

Which example (thinke they) your holinesse ought to haue meekelye followed, and not to haue climbed vp vnto your supremacie by vnlawfull & subtil meanes, for in not entering in by the doore a right, ye haue obtained and purchased such an vnseemelye name vnto you and to all your successours, as doth not become me your seruant to name.

Pope. I know what thou meanest. But they are most arrant & subtil theues, that would (if it lay in them) rob me of all the whole power which I haue not only aboue both Bishop and King, but also aboue the Emperour himselfe, as
may

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may appeare by the two great lights (the Sun & the Moone) which God hath set in the firmament. The greater (which is the Sunne) to signifie mine ecclesiasticall power. And the lesser (which is the Moone) the ciuill power of the Emperour. For as the light of the Sunne exceedeth the light of the Moone, so farre surmounteth my power aboue the Imperiall Kingdomes here vpon the earth.

Secretary.

Perhaps they will reason on this wise against your holynesse and saye: When God the creator of heauen and earth had made an ende of the worlds creation, he then proceeded vnto the diuiding and setting of things in order, appointing to euey one his proper office what they shoulde doe. The daye he appointed to be light: The night he appointed to be darke: The Sea to keepe him within his boundes, and to bring forth the increase of things according vnto his kinde: The earth after his kinde also: The Sunne to rule the daye, and the Moone the night.

All

All these wth other things moe (as your holines knoweth much better thē they) were made (will they say) & created for the only vse of mans commoditie, and not that man shuld abuse the good creatures of God, to make them serue his owne fancie and pleasure. For whereas your holinesse alleadgeth these two great lights (the Sunne & the Moone) to be ordained of God to shew the difference betwene your power and the Emperours, they see no such meaning in the Almighty, but that he made the one to serue in the day, and the other in the night: and this maketh altogether against you. For as God gaue no authoritie vnto the Sunne to rule in the night, neither yet to the Moone to rule in the day: so hath your holinesse no commaundement of him, to make any intermedling in y^e ciuil regiment, which is the Princes office proper vnto him, as is the spirituall function vnto you, of the Ecclesiasticall order.

They count it as great an offence in your Holynes to playe the Kinge, as it was in Azariah,
King

A conference betweene

King of Iuda to blurpe vpon y priests Office, for the which God stroke him with the Lepzie, and so he ended his wretched life. Aaron was vnder Moses the Ciuill Governour and head of the Common weale. Christ was obedient to Cesar and paid him Tribute. Peter commaundeth, to submit our selues to all manner Ordinaunces of man, whether it be to y King or other Rulers sent of him. By the which examples (think they) ye ought to be subiect as well as all others to the higher powers.

Pope.

It is no meruayle they be so farre runne into heresies, seeing they doe so mistake the scriptures and waist them vnto their owne purpose. For my Dominion over Kings & princes is plainly set forth by the Prophet Jeremy, whereas of me he saith on this wise: Behold, I haue set thee over Nations and Kingdomes, to plucke vp and rote out, to destroye and throwe downe, to buylde and to plant. Now, what more (I pray thee) can there be said to proue mine

mine authoritie ouer both king & Emperour, to place and displace, as I doe thinke good.

Secretarie .

Alas holy father, those people whom ye haue so bitterly cursed, doe thinke there is none, that euer yet had a greater grace, in mistaking and wrong alledging and wassing of holy Scripture then your holines hath. For what allegation soeuer ye doe bring forth of Gods holpe worde, it serueth as much for the Turke to proue him a good christen man, as it doth your authoritie aboue either Emperour or king. This place of Ieremie, the which your holynesse here hath alleadged, is nothing meant nor prophesied of you, that you shuld haue power to depose and set vp any Prince at your will and pleasure, but onely (as they doe take it) is ment and prophesied of y^e ministers of Christ his Church, that they shuld haue power and authoritie by the word of God, to beate downe the proud & high minded, that did lift vp themselves against God, and to plant assurance of Gods

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great

A conference betweene

great mercie in the hearts of the humble and penitent sinners. And now forsomuch as ye do lift vp your self aboue God and man, they haue most iustlye executed their commission vppon your vsurped authoritie, and beate it downe flat to the ground.

Pope.

They doe most falsly apply the text of Ieremy. For what hath the Ministers to do with me. It is onely I that haue power and authoritie to binde & loose both in heauen and in earth, to set vp, to depose both King & Emperour, and to giue their dominions, to whom I lyst.

Secretarie.

We ought not to gloze in your binding & loosing, no more then other poore Ministers doe. For it is not you y^e either doth binde or loose any man from his sinne, but it is the word of God pronounced by you, whereof your holines is but a Minister, as other inferiour pastors be. And this they doe proue (as it seemeth) by Christs owne words wher as he saith: Goe your wayes into all the world, & preach the gospell vnto all crea

creatures, and he that beleeueth and is baptised shall be saued, but he that beleeueth not shalbe damned. Heer it doth most manifestly appere vnto them, that ye are but a minister as all y^e Apostles were, which had the like power that your holinesse hath to binde and loose with the key of Gods holy word. And as for depoling and setting vp of princes, it was not the Office of anye Apostle, so to blurpe to the prejudice of any Prince. For where is it found that euer Peter did take vpon him to displace any Prince and to set vp another in his roome: or when did he suffer any Prince to kisse his foote or to hold his stirrop: or wher is it found that euer he made either King or Emperour to fall at his feet, till he trode vpon him: or yet to stand at his gate 3. daies & 3. nights barefoot in y^e winter, befoze he receiued him into his pallaice: or whē did he enterdite any land, or discharge any princes subiects frō their obediēce due vnto thē: And yet al these (say they) haue you & your predecessozs most arrogātly takē vpon you to do in y^e name of Peter, whose

A conference betweene

minde and will neuer was, that anye
such filth of vsurped authoritie shoulde
either be hidde or couered vnder his
cloake.

Pope.

I doe perceiue by thy talke, that a-
mong those hereticall Protestants the
Scriptures are much abused, and also
peruerted from their true sense. But (as
my Doctors doe witnesse) I haue not
only authoritie ouer Kings & Princes
here below, but ouer the Angells that
be aboue. For I doe commaund in my
Bull the Angells of Paradise, to re-
lease what soules I will out of Purga-
toye, and to place it in heauenly ioye.

Secretarie.

I think it be hard to make them con-
ceiue either yet beleue, how that your
humane voyce shoulde enter so far into
heauen as the Angels might heare it, &
so obey your commandement: for they
be spirits, alwaies standing befoze the
throne of God, attending to do his will,
(whether it be to comfort y^e faithfull af-
flicted, or to scourge the vngodly & wic-
ked people) & were created to be at no
earthly

earthly mans becke. Wherefore they thinke you as far vnable to command the Angells, as ye are to prohibite the Sea, that it do neither ebbe nor flowe, or to staye the course of the Sun, either yet of the Moone. And so y^e poore soules may lye long inough in their torments before y^e Angells do go & deliuer them out, because they know not y^e voyce of your Bul whē he braieth, neither yet in what coast of y^e world your Purgatory lieth. They thinke it were a most charitable deed of your holinesse (seeing the place is known unto you & to no man els) to go in your own proper person, & dispatch them all out of paines, with your generall pardon, as Christ did the soules in hell. But forsomuch as they see you so deere in the sale of your pardons (redeeming no soule wout mony) & Christ so liberall in his redēption, they haue cast you off, esteeming your pardons & all y^e great boist ye doe make of your power in purgatory, not worth a flye.

Note.

Pope.

That is, because they be out of the christen faith: but if they wer not swar-

L.iii.

ued

A conference betweene

ued from the true beliefe of theyr
mother holy Church of Rome; they
would esteeme my power no lesse then
Christs, seeing that I am able to doe
whatsoever he himselfe can do. For all
power both in heauen and in earth is
giuen vnto me.

secretary.

There seemeth to them an execra-
ble pride in your holinesse to compare
& wey your humane power in to equal
degree with the almightye power of
Christ: For when were ye euer able to
walke on the Sea without perishing;
as Christ did: Or to giue to Cardinal,
Bishop, priest, Monke, or Friar about
you, power to heale all manner sick-
nesse, as he did giue vnto his Apostles?
Either to commaund the sea to cease his
tēpestious rage, as Christ did in sauing
of his disples from drowning: or yet to
feed .5000. of your hoast, with five bar-
ly loues & two smal fishes, as he did so
many y^e followed him in the wilder-
nes or desert place. None of all y^e olde
fathers, patriarks, or prophets, did euer
moue y^e people to haue y^e opinion of the
that

that they could do, whatsoeuer god him
selfe could do : for what strength soeuer
they had to ouercōe, it was of god & not
of theselues. For Abrahā did not ouer-
cōe y^e Angel by his own strength, but it
was by y^e strength y^e god did giue him: &
therfore ye are no more able to do al y^e
Christ cā do, thē ye are to place y^e moon
wher y^e sun hath his course. And wher
as ye claim al power in heuē & earth to
be yours, it semeth to thē but your own
ostētatiō, wherin is fulfilled y^e prophe-
cie of Paul, wheras he saith, y^e in y^e lat-
ter dayes ther shuld be such proud bo-
sters & vngodly exalters of theselues.
For Christ appering vnto his disciples
after his resurrectiō said vnto thē : All
power is giuē vnto me in heuē & earth:
& the cause why it was so giuen vnto
him, he sheweth himself to be this, y^e he
might giue eternal life to as many as
y^e father had giuē him: now seing christ
to haue proued al power to be giuē vnto
him, & you say it is giuē vnto you, ye
make either Christ or your selfe a liar:
which gret vice (think they) ought rather
to be imputed to you thē hī, out of whose

A conference betwene

holye mouth, neither lye noꝝ guyle did
euer pꝛocēd.

Pope.

As ther was no guyle found in Christ,
so is there no vntꝛuth found in me:foꝝ
I being all in all, whatsoeuer I doe, is
said to be done, not of man, but of God
himselſe. And so being God, all truth
muſt needes be in me. But this cannot
ſink (as thou ſeeſt) in y^e harts of heretiks.

Secretary.

The cauſe (as I take it) why it can
neither enter noꝝ ſinke into the hearts
of thoſe whom your holineſſe counteth
as heretikes, ſeemeth to them very true
and good. Foꝝ whereas Christ pꝛonou-
ceth of himſelſe that he is the truth, &
the Prophet affirming all men to be
lyars, they do not ſee how there can no
vntꝛuth be in you, ſeeing (by y^e words of
y^e pꝛophet) ye are ſet in y^e race of al other
men. Foꝝ what moze vntꝛuth can ther
be, then to ſay, that whatſoener ye doe
is not done of man but of God himſelf,
when as he replieth againſt your tra-
ditions and ceremonies obſerued in the
church & ſaith: how that ye do worſhip
him

him in vaine, teaching for doctrines the
 commaundements of men. And howe
 can ye say it is done of God to prohibit
 the people from reading of holy Scrip-
 ture, when as he straightly commaun-
 deth both kings & all other to read the
 law of the Lord, and to teach the same
 to their childzen and their posteritie.
 They seeing this, howe that yee doe
 teach and mainteine nothing else but
 vanities and lies, doe take you for such
 a subtle God, as Satan is called of
 holy Saint Paule, and not for the true
 and almightie God, of whome it is
 rightly sayd, to be all in all and aboue
 all, thinking it in you the greatest blas-
 phemie and highest pride that can bee
 deuised, to make your selfe equall with
 your Creator, and to cloake all your
 wickednesse vnder his mightie & most
 holy name.

ope.

Doe those vile heretickes compare
 me and Satan (they? God) together?
 They shew whose Disciples they are.
 For if I were not God, I coulde not
 dispense with all things as I doe and

L. v.

may,

A conference betweene

**may, yea, even with all the precepts
of Christ.**

Secretary.

They doe compare your holynesse
with Satan the God of this worlde,
because ye doe seeme unto them to
haue the same or like properties,
that rightye belong to his diuellishe
nature. For as Satan doth practise
to drawe the children of vnbeliefe to
the loue and delectable pleasures of
this sinfull worlde, that he maye
sit and reigne, as a **G D D** in their
heartes: so doth your holynesse seeke
by all meanes to cause the people
to haue a loue to walke in the maze
of your darke inuentions, and su-
perstitious vanities, that Christ and
his worde might be quite forgotten,
and you had in honour as **G D D**
himselfe.

There canne be no greater ioye
vnto Satan, then to beholde your ho-
lynesse, howe ye dispence with your
selfe to bee God with God, and howe
ye doe adde and take from his most
holy word, although hee hath straight-
ly

ly prohibited both. But whatsoever
God doth commaunde to bee done or
vndone, you haue a pleasure to take
vpon you to break and alter the same.
For where he commaundeth no I-
mage to bee made, you (notwithstan-
ding) dispense both with the making
and worshipping, allowing them also
(whome they present) as interces-
sours, equall with Christ in obtey-
ning remission for the peoples sinnes.
To the man that asked what good
thing he might doe to haue eternall
lyfe, Christ made aunswere and sayd:
Thou shalt doe no murther: Thou
shalt not committe adulterye, &c.
With the which and the like pre-
ceptes of Christ, your holynesse is not
ashamed, neyther yet affraide to di-
spense, making it lawfull to kill and
murther, and giue lybertie to forni-
catours and filthy adulterers (for La-
dye moneyes sake) that they by the
vertue of your dispensations, maye
safely sleepe in theyr fleshly plea-
sures. Wherefore in this your di-
spensing with Christe his preceptes,
to

A conference betweene
to the great delectation of Satan, and
maintenaunce of his power, ye are
(thinke they) most worthely compared
to him, for that your doings and his
doe agree together so iumpe.

Pope.
I am weary to heare any moze of
thy talke, for I do perceiue their obsti-
nate hearts will neuer relent.

Secretary.
It can be no pleasure (I knowe) to
your holynesse to heare such friuolous
and spitefull words of your enemies,
who will neuer saye better of you
then I haue partly declared befoze your
presence.

Pope.
Then let them sinke in their sins,
and remaine in my curse, for it is but a
folly to offer anye goodnesse to such as
doe not deserue it.

Secretary.
If they thought (holy Father) there
could proceede from you any goodnesse
at all, it were well bestowed vpon the.
But now that it pleaseth your holines
to be no moze troubled with the hea-
ring

ring of them, I doe most humbly beseech you (euen of your benigne nature) ye will impute no euill vnto me, in declaring so much of their wilfull stubbornesse befoze your holinesse, as I haue done.

Pope.

So, thou hast done like an honest man. And now thou hast leaue to departe, for I will goe walke in my Garden, and solace me there for a while.

FINIS.

PRINTED

at London by Tho-

mas East, dwelling betweene Paules wharfe
& Baynards Castle,

1582.

28 The Pope and his Secretary
ring of them, I do not know
last year (when of your private nature)
we will impute no small error in the
claiming to meet of their fullness
dunstable before your holiness, as I
have done.

Topo
To, that ball game like an hand
man. And now, you ball game to be
parts, for I will not make in
my Country, and I have
the first for a
topo.

FINIS.

PRINTED

at London by J. W.

was sold, dwelling in
twelve streets where
& by the way.

1682

